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THE

# CHINESE REPOSITORY.

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ART. I. *Defense of an Essay on the proper rendering of the words Elohim and Θεος into the Chinese language.* By W. J. BOONE. *(Continued from page* 444.*)*

IN the next step of our argument we find Dr. Legge differing from those who agree with him in advocating the use of *Shángtí*. He contends that *Shángtí* should be used to render Elohim and Θεος in all cases, whereas Sir George Staunton and the American Missionary contend for its use "only when the true God is intended to be signified," and respectively propose *shin* and *shin-ming* as the rendering of these words in all other cases. These views were expressed above in propositions *c* and *d*.

Dr. L. contends for the use of *Shángtí* in all cases as follows: "I return now from this long digression to the point I was urging, the employment namely of *Shángtí* in every case, to render Elohim and Θεος. It was observed that the sacred writers had no option of their own. Similarly, I observe, we have no option of our own. Our simple duty is to follow their example, and to give the name that we use for God, the Supreme, to false gods, in every case where the same thing is done in the Bible. And indeed we could not otherwise be faithful translators: we could not convey to Chinese readers 'the mind of the Spirit.' Granted that it may at first seem strange to them to see the name of 'the Supreme Ruler' so widely given; this is one thing to be taught them—that the people of whom the Scriptures tell us were so foolish as to do so." *page* 40.

Though I differ so entirely from Dr. Legge with respect to all the points on which his argument in favor of *Shángtí* is founded, and in the conclusion at which he has arrived, that *Shángtí* should be used to render *Elohim* and θεος; yet I must declare my full concurrence in

his determination to render *Elohim* and Θεος always by the same word. The only objection which can be urged to this course, is, that the Chinese have no word, that according to its usage among themselves, answers to Elohim in both the senses in which it is used in the S.S., *i. e.* proprié. This objection, instead of being with me an argument against the uniform rendering of the word, seems only to make manifest the necessity there is for our pursuing this course. As Christians, the Chinese will need a word exactly answering to Elohim and Θεος; as heathen polytheists they have no such word; we therefore must by our *usus loquendi* make such a word for them. So far I entirely agree with Dr. Legge; "We have no option of our own; we must select the most suitable word we can find in the Chinese language, and by our use cure all its defects; in short, make it correspond exactly to Elohim and Θεος, as these words are used in the S.S. Here, however, my agreement with Dr. Legge ceases. He fancies that he has found a *phrase* in the Chinese language answering to the *words* Elohim and Θεος when used proprié, and contends that we should take *this phrase*, and make it by our use entirely correspond to those words. If he can prove that Shángtí is the absolute name of *the Being* whom we regard as God, there can, we think, be no doubt of the correctness of his conclusion. But this we are persuaded he can never prove; the first point, absolute name, a point of *vital importance*, he does not even contend for; and as to the second point, that the being designated is the true God, we are constrained to call for much more direct and strict proof than has yet been attempted. The difference between Dr. L. and myself consists in this: he contends that the Chinese have a *phrase* that answers to the *words* Elohim and Θεος when used proprié; but have nothing answering to these words when used improprié: I, on the contrary, contend, that they have no word answering to Elohim and Θεος when used proprié, and that *shin* exactly answers to these words when used improprié. Dr. L.'s view makes the Chinese agree with those nations who have enjoyed a Divine revelation, or who have derived their views from thence; as the Jews, Christians, and Mohammedans, in having a word that corresponds to our word GOD; but differ from Jews, Christians, Mohammedans, and *all other people*, in having no word answering to our words *god, gods.* If Dr. L.'s view be correct, it becomes a question of some interest to account for the fact how *such a people* came to be classed for so long a time among the heathen nations of the earth.

Should however his readers refuse to go with him in the opinion that the Shángtí of the Chinese classics, and the Shángtí of the Chi-

nese people, is "God over all, blessed for ever," Dr. L. maintains they should still stand to *Shángtí* as the rendering of Elohim and Θεος. His words are: "Let me observe that however others may differ from the opinion which I have just unhesitatingly expressed that *Shángtí* is not the chief god merely of the Chinese, but the true God also, such difference of opinion will not justify them in rejecting the term as not being the proper rendering of Elohim and Θεος. It is a relative term which *implies dominion* that *inheres* in a spiritual being. It ought therefore to belong to Jehovah; and granted that to *every being* to whom the Chinese have given it, it has been given wrongly, it is for us now to take and rescue it from such perversion, and give it to Him 'whose right it is.' Jehovah Shíngtí will just express in Chinese what Jehovah Elohim does in Hebrew, and Jehovah God in English." If I understand Dr. L., he here contends that the title, "the Supreme Ruler," should be used to render Elohim and θεος, even if it should appear that the Chinese have never used this title to designate God proprié, but have used it only as the distinctive appellation of one or more of their false gods, because these words are *titles* which have the same meaning as the Chinese phrase *Shángtí*. If we determine that the word *god* is an absolute term, this point of Dr. L.'s argument is wholly set aside by such determination; but even if any one should be induced to regard the words Elohim and θεος as relative terms, he would be very unwary, I think, to follow Dr. Legge in his conclusion that these words must be rendered by the *phrase Shángtí*. And this because Shángtí, by both classical and popular usage, when standing alone or absolutely, does not designate indifferently any one of the individuals who may be so called, but is the distinctive title of a definite individual being, and this individual being *is a false god.**

That *Shángtí* is, according to common usage a singular, not a common term;—that it is a relative, and not an absolute term;—and that

* To this objection it may be answered, that Elohim, when standing alone, designates an individual being as definitely as Shángtí does. True, but this individual so definitely designated is *the true God*, the proper object of worship. If it can be proved that the Tien of the classics is the true God, the more definitely Shángtí, when *standing absolutely*, designates *this* being, the better; but if the *individual* definitely designated be a false god, the objection seems to me unanswerable and fatal. It was no doubt a feeling of the truth of this, that made Dr. Medhurst, when he maintained that the individual being designated was the true God, testify so strongly (as we shall presently see he does) that Shángtí in the classics *always* and *invariably* means the same individual being and "him only." After, however, he had admitted that the Chinese do not know the true God, as he did in his Reply to Dr. Boone, and letter of 13th Jan. 1849, given above, it was as manifestly for the interests of Shángtí to deny that it definitely designates a single individual; accordingly Dr. M. in his "Reply to the Few Plain Questions of a Brother Missionary," makes it "a generic term."

being thus *singular* and *relative*, it is the distinctive title, not of the true but of a false god:—these points constitute the very ground on which we enter our solemn protest against the use of this phrase to render Elohim and θεος, when used either proprié or improprié. We have already discussed two of these points, viz., Whether the Chinese *Shángtí* is the true God, and whether *god* is an absolute or relative term, at sufficient length. We shall therefore here only inquire whether the phrase *Shángti*, when standing alone, is according to Chinese usage, classical and popular, a common or a singular term.

And first, of the use of this phrase in the Chinese classics. On this point we have the most unqualified testimony from the pen of Dr. Medhurst: "Dear Sir, you ask me if we must not give up the use of Shángtí. I answer, No, until we can find a better. It is not the name of the chief idol among the Chinese, as your correspondent argues, but (when standing alone without any prefix) *always* and *invariably*, in every Chinese book of note and worth, means the Supreme Being, and him only." Letter to the Editor of the Chinese Repository, Vol. XVI, p. 34. The italics and capitals are Dr. M.'s.

"Mistakes are anticipated and sought to be corrected by the Chinese commentators on the classics, who supposing it possible that *such* misapprehensions may arise, tell us *distinctly* that it is a mistake to imagine that the *(wú-tí)* five rulers, presiding over the elements, are synonymous with (Shángtí) the Supreme Ruler, that it is wrong also to think that the Supreme Ruler is unequal to the Five Rulers, &c. Thus out of 175 instances in which the word *Shángtí* is used *in the Chinese classics*, only *one* refers to human rulers, and *all* the *rest* to *the Supreme Ruler*." See Theology of Chinese, p. 273.

Dr. Medhurst afterwards in a pamphlet, entitled "Reply to the Few Plain Questions of a Brother Missionary," states the character of the phrase *Shángti*, and the *facts* of the case to be directly the reverse of what he so plainly and unequivocally testifies they were in the quotations above given. In this pamphlet, he says, "The phrase *Shángti*, even according to the Literati, is not the name of an individual being, but a *generic term* at least for the six beings above mentioned"—i. e. Tien, and the *shin* who preside over the five elements, the Five Rulers, who, Dr. M. says in the quotation above, are so carefully distinguished by the classical writers. As in the case of his testimony about the word *Shin*, mentioned in a previous part of this Defense, so here, Dr. M. takes not the slightest notice of the plain, explicit testimony to the contrary of the *statement* he is now making, that he had published only a few months before. To sustain his first

*statement* that *Shángti* when standing alone *always* and *invariably* means "the Supreme Being and him only," Dr. M. pledged "*every Chinese book of note and worth*," and in addition gave us the result of a careful concordance of the passages in which the phrase occurs "in the Chinese classics;" from which it appears that the phrase *Shángti* in 174 cases designates the individual being styled "the Supreme Ruler," and only once any other being, a human ruler; which last is ascribed to flattery.

If this be a fair view of the use of the phrase "in the Chinese classics," who can doubt that according to this usage it is a singular term, and that *Shángti* denotes a definite, individual being. Now what does Dr. M. produce from "the Chinese classics" to set aside this conclusion? A single sentence from the *Hiáu King* (a very secondary classic) in which the commentators suppose the phrase *Shángti* must refer not to *Tien*, the Supreme Ruler, but to the *Wú Tí*, or Five Rulers. This is the solitary instance Dr. M. can produce to add to the one above given, in which in the classics the title *Shángti*, "the Supreme Ruler" does not designate the god *Tien*. Dr. Medhurst, and all other Europeans who have made translations from the Chinese classics, uniformly render the phrase *Shángti*, when standing alone, "the Supreme Ruler," and never "a Supreme Ruler," or "Supreme Rulers." Dr. Legge, throughout his "Argument" so renders it: I think we may therefore take it for granted, that according to the *usus loquendi* of the Chinese classics, *the phrase* designates, when standing alone, a definite individual being; and that the literati of the present day, if we exhort them to worship *Shángti*, would understand us to be referring to the definite individual being so called 174 times in their classics; the being whom the ancient emperors *Yáu* and *Shun* worshiped under this title. As a practical question, it is of very little importance to me whether Shángtí has been used in the classics to designate any other being than *Tien* once, or thrice; the really important practical question is, If I exhort a Confucianist to worship *Shángti*, will *he* understand by this phrase a definite individual *being?* And then, is this definite, individual being, the true or a false God? If you answer, *he* will understand by it the being whom *Yáu* and *Shun* worshiped at the round hillock; and say further that this being is not "the God over all, blessed for ever," but a man-conceived, a false god; how can I, if the matter stand thus, exhort *him* to go and worship *Shángti?* Would it not be directing him to commit idolatry by the worship of a false god? Is it any answer to this to say with Dr. L., "It is a relative term that implies supreme dominion which

*ought* to belong to Jehovah;" and we must therefore use this title as his appellative name? If *Shángti* meant "a Supreme Ruler," or "a Ruler on high," thus conveying only a general idea, which would be correct as far as it went; though such a phrase would not suit as the rendering of Elohim and θεος, still there could be no objection to designating Jehovah occasionally by this title, as we say in English, King of kings, &c.; but since the phrase *Shángtí* is understood, not in this general way, but as the specific designation of a false god, the case is entirely changed; and if we, knowing a man would understand us to refer to this false god, should notwithstanding exhort him to worship *Shángti*, how can we doubt but that we should be held responsible for the consequent idolatry that would ensue upon his complying with our exhortation?

Dr. L. admits that Shíngtí designates a definite, individual being; this being he has persuaded himself is the true God; he therefore can have no scruples in exhorting any one to worship *Shángtí*. In this he is quite consistent; but if *Shángti* designates a definite individual being, and this being *be not* the true God, how can Dr. L. tell his brethren who take this view of the case, that "such difference of opinion will not *justify* them in rejecting the term as not being the proper rendering of Elohim and θεος? I am constrained to pause here, and ask Dr. Legge if the fact that a phrase is the *distinctive title* of a *false* god, will not justify (!!) a Christian missionary in rejecting it as the rendering of Elohim and θεος, what would, in his eyes, serve as a justification for rejecting any phrase? He justifies his extraordinary adherence to the phrase *Shángtí*, whether it designates the true or a false god, on the ground that it is "a relative term," and "not a proper name;" and he appeals to his missionary brethren to say whether "the idea which they get from the characters themselves, and which they know the multitude of the Chinese get, does not terminate (observe, not in *a* spiritual being, or *one* of the spiritual *beings* so called, but) "in THE Spiritual Being so denominated." Here then, Dr. L. agrees with me; *Shángtí* designates "*the* Spiritual Being so denominated:" if THIS "Spiritual Being" be the true God, it is our duty to exhort the Chinese to worship Him; if *he* be a false god, we can not, as we fear THE jealous God we serve, either worship *him* ourselves, or exhort others to do so. To show that *the* Spiritual Being, "denominated" *Shángtí*, is the true God, appears to me essential to Dr. Legge's success; even if he prove to the satisfaction of us all that *god* is a relative term. If the phrase *Shángti*, by its usage in the Chinese classics, designates the definite individual being *Tien* 天, and

this being is not the true God, we shall be just as responsible for exhorting men to worship *him*, calling him by his *distinctive title Shángtí*, as we would be if we called him by his absolute name *Tien*. I have never contended that *Shángtí* was a *proper name*, but always, on the contrary, that it was a mere title: but a title, which, by Chinese usage, designates so definitely an individual being, that it is *in effect*, and as far as concerns the particular point we are *now* discussing, to *all intents and purposes* a proper name. A being may be as definitely designated by a title of office or dignity—by a relative term—as by an absolute proper name. We have a remarkable instance of this in the fact that Jehovah, the absolute, proper name of the revealed God, is rendered in the English Bible by the phrase "the LORD." Common instances occur in such phrases as the following, "the Queen," "the Iron Duke," "the Founder of Rome," &c. In England, these phrases would designate the individuals referred to quite as definitely as the words Jehovah, Queen Victoria, the Duke of Wellington, Romulus, &c. And so too, in Chinese, the phrase *Shángtí*, in the classics, designates the chief god quite as definitely as the absolute name *Tien* does. The question *here* turns not upon the *character* of the *phrase*, but of *the being* who is designated by it: if *he* be the true God, it is lawful for us, yea, our duty, to worship him, and to teach others to do so; if *he* be a false god, and any one, upon our exhorting him to worship Shángtí, should commit an act of idolatry by worshiping *this* false god, of what avail would it be to say that we only designated *him* by his *title*, and not by his *proper name?* If an Englishman, talking to other Englishmen, in England, should tell a number of stories of "the Queen," which though true of the Queen of Spain, were wholly false if referred to her most gracious Majesty Queen Victoria, should we not hold him responsible for any misunderstandings and scandals his stories might give rise to—the phrase "the Queen" being by common usage, at the present time, in England, so distinctive a designation of Victoria? In like manner, we contend that when speaking to Confucianists, the phrase *Shángtí* is quite as *distinctive* a designation of the chief god *Tien*, as "the Queen" is at present of Victoria in England; and that therefore if *Tien, the being* whom the literati style *Shángtí, the* Supreme Ruler, be not *the* true God, we shall be responsible for their worship of a false god, if we teach them to worship *Shángtí*, without taking pains to warn them against the false god worshiped under *this title*, at the winter solstice by Yáu and Shun, and *the successive emperors of China to the present time.*

But though it be granted that in the classics the phrase *Shángtí*

designates a definite individual, the Rationalists and common people also use this phrase, and by it designate other beings than the *Tien* of the classics; therefore, argues Dr. M., it is a generic term.

"It would appear from the line of argument pursued by the writer of the letter, that by the phrase *Shángti*, the Chinese (Dr. M. should have said, the Chinese *literati*) will understand only the supreme *Shángti* (query, supreme Supreme Ruler?) spoken of in the classics. According to a statement made by the late Mr. Lowrie, it seems however, that the Chinese, with whom he came in contact, were perpetually thinking of *Yuh-hwáng Shángti* when he spoke to them of *Shángti*." "We have proved that there are many other fabulous deities known under the name of *Shángti*. The term is therefore not a proper name but generic." pp. 3, 4.

Dr. Legge says, "We have from that (the Táuist use of the term *Shángti*) three different beings all called *Shángti*, that relative term being made proper to an individual being in each case, *by the adjunction* of the respective terms, *Yuh-hwáng*, *Hiuen-tien*, and *Yuen-tien*. These examples completely refute the notion that *Shángti* is merely the name of the chief god of the Chinese, and they show us that the name is used just as the words Elohim and θεος." I agree entirely with Dr. Legge that *Shángti* is not merely the *name* of the chief god of the Chinese; it is a title; I admit that this title is not restricted to a single individual, and that the individuals mentioned by Dr. L. are severally styled *Shángti*; but what I contend for is, that in the Confucian classics, *when standing alone*, the phrase *Shángti* designates the being named *Tien* or *Hâu Tien*, the Expansive Heavens, worshiped at the winter solstice, which being is a false god; and that when speaking to a Rationalist, if we use the phrase *Shángti without any adjunct*, he will likewise understand us as referring to a definite being, namely *Yuh-hwáng*, who is also a false god: so that either party, Confucianist or Táuist, would understand us as referring to his chief god, which chief god in either case is a false god, and no proper object of worship. Therefore, if we look at the matter practically, we shall see that to exhort either of these to worship *Shángti*, without any explanation, is equivalent to sending them off to worship *Tien* and *Yuh-hwáng* respectively.

The American Missionary says; "Brethren, you all know that *experience* is worth more than *theory*; when the two clash, the former must prevail." It has been the submitting the phrase *Shangti* to the practical test referred to by the "American Missionary," that has convinced the great majority of the missionaries in China that the

title *common* to the *chief gods* of the two native sects, (*i. e.* Confucianism and Rationalism), can not be used as the rendering of Elohim and Θεος. There was everything, when the five ports were first opened, to induce the missionaries to make a full and fair trial of *Shàngti* in their new fields of labor; our oldest and most distinguished missionaries used this phrase for God in their version of the N. Test., and in their tracts and preaching. Our teachers were all sure to be Confucianists, and to favor *Shàngtí*. When we told them anything of *Shàngti* that did not agree with *their classics*, they listened quietly, and took it for granted we should become more correct in our representations of him, when we became better acquainted with *them*. Thus everything conspired to induce the missionaries to make trial of *Shàngti*, and this trial has induced the great majority of them to give it up—I am fully persuaded to give it up for good, and all with good reason. Dr. Medhurst, and those who act with him, first gave it up for *T'ien-ti* and *Ti*, and now, rejecting all native terms, for *Aloho;* in taking which last position, they assure their brethren at the five ports, that they "*can not go wrong*," they are "*unmistakably and incontrovertibly right*."

Soon after the opening of the ports, missionaries proceeded to Ningpo, Shánghái, and Amoy; they commenced preaching Shángtí as their seniors were accustomed to do, and the results were such as startled some of them in a manner never to be forgotten. A missionary at Ningpo, after being there only a short time, wrote to inform his brethren at the South, that the use of Shángtí must be abandoned; for that one of their number, having exhorted a man to the worship of Shángtí, and told him that Shángti had sent his Son to save us, was met by the offer on the part of this man to show him his god, who thereupon led him into a temple, and pointing to the image of *Yuh-hwáng Shàngti* (the chief god of the Rationalist sect) said, "There is the father of Jesus; there is THE god you worship."

At other stations, without the slightest concert with each other, many of the missionaries complained of being thus misunderstood, from using this phrase Shángtí. A most painful of case of misapprehension occurred in our own mission. We were using a Catechism on the Creed, and put it into the hands of all who came to inquire of us our doctrines, to give them an idea of Christianity. The first Article was rendered thus: "I believe in Shángtí, the Father Almighty," &c. A man of some intelligence, who read his own language very well, after hearing us preach, applied to the Rev. Mr. Syle for special instruction; he gave him a copy of this Catechism, and requested him

to come to his study every morning. The man came regularly for some ten days, and exhibited great interest. He read over with Mr. Syle all the attributes predicated of Shángtí, which we are accustomed to predicate of God, and appeared to understand thoroughly what he read. It occurred to Mr. S. to inquire one morning whether he followed the advice he had given him at the commencement of their inquiries, to pray to Shángtí every morning and evening. The man replied with great simplicity, that he had not failed to visit his temple twice a day for this purpose. This answer led to inquiry, and Mr. S., to his inexpressible grief, learned that the man had been understanding him for ten days as recommending the worship of this idol.

Thus it will be seen that it will not answer to say, as many in England and America have said, no matter what name is used, if only under this name you take care to describe the true God by his attributes; for the Divine attributes were set forth at some length in this Catechism, much stress being laid on Shángtí's having no form or image, and on his being a pure spirit; and yet the title *Shángti* was so perfectly identified with this false god *Yuh-hwáng*, in this man's mind, that as soon as he was told to pray to *Shángti*, he, notwithstanding all he had read in the Catechism, went immediately to this filthy idol. The reader will not be surprised to learn that we immediately, in our mission, ceased to teach and to preach Shángtí.

The circumstance led me to make extensive inquiries of the Chinese with whom I have come in contact, whether in town or country, as to what they understood by the phrase Shángtí; and the conclusion to which I have been led is this: the phrase *Shángti*, when used alone, without any adjunct or qualifying word to limit or explain it, although it is used by different parties to designate several different beings, does yet, like the phrase "the Queen" in the illustration given above, designate a *definite individual*, and is never used as the appellation of these individuals regarded as *a class*, so as to designate any one of them indifferently. If the individual of whom I inquired was a literary man, he understood by the phrase "*the* being" so called in the classics. If he was a Rationalist, or one addicted to the worship of this sect, he understood by it "*the* being" represented by the idol above mentioned, *Yuh-hwáng*. A third party understand by this phrase, Heaven and Earth, the universal father and mother; a very common object of worship at weddings, &c., though not commonly worshiped under the title *Shángti*, but under the name *T'ienti*. That by the Heaven and Earth thus worshiped, the vulgar understand the material heaven and earth, I think, there can be no doubt. I have

had a man in answer to the question, What do you mean by the heaven and earth you worship, and which you say is *Shángti*? point with his hand to heaven, and stamp with his feet upon the earth.

In looking at this matter practically, it should be remembered that nine-tenths of our congregations are composed of common people, by whom the *Shángti* of the Táuists is much worshiped; whereas the *Shángti* of the classics is worshiped only by the Emperor: from this it follows, that if in addressing the common people we exhort *them* to worship *Shángti*, they will naturally understand us to mean *this* being, as was the case in Ningpo, and with Mr. Syle in Shánghái.

But should our hearers understand by it the being whom Yáu and Shun worshiped, this being, I am persuaded is a false god, as well as *Yuh-hwáng*, and it is not worth while to stop and discuss the difference between them, as it would show great fastidiousness in a Christian teacher to choose between two false gods, which he would commend to his fellow-men as an object of worship. So that could it be made to appear that our hearers would certainly understand by the phrase *Shángti*, the *T'ien* 天 or *Háu-t'ien* 昊天 (Expansive Heaven) whom Shun worshiped under this title, at the same time with the six venerated objects and the hundred *shin*; and that they would in consequence of our exhortation address their prayers to *him* or *it*, such conviction would not in the least mitigate my objection to the use of this phrase, as I should have no doubt that they would be as much guilty of idolatry in worshiping *Háu-t'ien Shángti*, *i. e.* Expansive Heaven, the Supreme Ruler," as if they were to pray to *Yuh-hwáng Shángti*, "The perfectly Imperial great celestial *Ti*, who at the *extreme beginning* opened out *heaven*, and who has ever *since* regulated the various kulpas, possessing divinity and embodying reason, the *most honorable* in the glorious Heavens, &c." *

Dr. M. in his reply to the Plain Questions of a Brother Missionary, denies the fact he had formerly so positively affirmed, viz., that *Shángti* in "every book of worth and note," when standing alone, *always* and *invariably* meant the Supreme Being, and him only. In this last document he affirms on the contrary that *Shángti* is a "generic term." Dr. M. fancies that he has proved this last position when he shows that in addition to the *T'ien*, or *Háu T'ien* 昊天 Expansive Heaven, of the

* This is the title of *Yuh-hwáng*, the Supreme Ruler of the Táuists, given on p. 33 of Dr. L's argument. We shall search the classics in vain for such predicates of *Tien*, or *Háu Tien*, the "Supreme Ruler" of said classics. *Tien* is nowhere described therein as he "who at *the beginning* opened out *heaven*" (i. e *Tien*), or he "who has ever since regulated the various kulpas," &c.

classics, there are several other beings styled *Shángti*. But this is not sufficient to prove that the term is used as the name of a class: it may be a name common to many individuals, and yet be always used to designate a definite individual, and not any one indifferently of the individuals so called. There are great numbers of individuals called William, Thomas, &c., yet these are singular terms, not common: in each different family, the William designates a different person, yet the speaker uses this word to point out definitely a single individual as the subject of discourse, and the family and other circumstances define who the person spoken of is. So with the title "the Queen," in England, at the present moment, notwithstanding the fact that so many have borne this title, it is in effect a proper name, or, in other words, it designates H. M. Victoria as definitely as a proper name would. This, I am persuaded, is the case with the title *Shángti*, the Supreme Ruler. It designates, when standing alone, the chief god of either the Confucian or Táuist systems, and the family in which it is spoken renders definite which one is meant, as in the case of the common proper names William, Thomas, &c.

I would earnestly beg my missionary brethren who are in the habit of using *Shángti* for God, to inquire quietly of their teachers and other literary men, and then of the common poeple, what they respectively understand by the phrase *Shángti*, and I am persuaded that the result of such investigation, if conducted carefully and without a resort to *leading questions*, will be the conviction that by this phrase a definite individual being is *always understood;* and that this being will be found to be either the *T'ien* of the classics, the *Yuh-hwáng* of the Táuists, or the *T'ien-ti*, Heaven and Earth, of the common people. If either one of these be the true God, this fact might justify one in using the phrase, but if they are *all* alike false, and the hearer will be sure to understand us, as exhorting him to worship a *given one of them* (which one, his creed would determine), how can we, if under these circumstances we exhort the Chinese to worship *Shángti*, avoid the charge of exhorting them to the worship of a false god?

But if *Shángti* should be proved by classical and popular usage to be a common term, the fact that it is a relative term, which "can not indicate the *essence*, nor express anything of the *being* of Jehovah," is *sufficient* to decide the question against its use to render Elohim and Θεος. If the word by which we render Elohim and Θεος "does not indicate the *essence*, nor express anything of the *being* of Jehovah," but is *merely* the *exponent* of the relationship he sustains to his creatures, what *word* are we to use in our Chinese treatises when we

speak of the *nature, being*, and *attributes* of Jehovah? How are we to express the doctrine of the Trinity by the use of this word, if when we say the three Persons are one God, we mean to assert by the *word God* they are of one divine *essence* or *substance?* This matter has been sufficiently discussed when we were inquiring whether *god* was a relative term or not; but I can not pass on without calling the reader's attention to one remarkable point.

The Romanists used the character *wei* 位 for the Persons, and the character *t'i* 體, substance, to express that in which the *oneness* of Father, Son, and Holy Ghost consisted. In this they have been followed by all the Protestants whose statements with respect to the Trinity I have seen. The remarkable fact in connection with this point to which I desire to call the reader's attention is this: that the Chinese writers themselves (without of course having any reference to this subject) explain the phrase *Shángti* as not referring to the *t'i* 體 *substance*, of the being so styled. Take, for instance, the explanation of the words *t'ien* 天 and *tí* 帝 given by Ching-tsz' when commenting on the 18th Section of the *Chau Lí: T'ien yü ti yih yé; t'ien yen k'i t'i, ti yen k'i chú* 天與帝一也.天言其體.帝言其主, *T'ien* (Heaven) and *Ti* (Ruler) are the same; [the name] heaven refers to its (the ruling power's) (*t'i* 體) *substance; ti*, the Ruler, refers to its *ruling*." So also the explanation of Ching Shí-ngoh quoted Vol. XVII, p. 45 of my Essay: "Because of the immensity of its *substance* (*k'i* 氣) we call it (the ruling Power) Expansive Heaven; because its *ruling seat* is on high, we call it (the Power above called Expansive Heaven) *Shángti, i. e.* the Ruler on high."

If we are correct in using the word *t'i* 體 substance, to express that in which the Father, Son, and Holy Ghost are *one;* when we say "the three Persons are one *Shángti*," how can the phrase *Shángti*, which does not refer to the *substanee* of the being indicated, but only to *his ruling*, teach that the oneness of the three Persons consists in their having only one *t'i* 體 *substanee*, or their being con-substantial? Will the words "Three Persons and Supreme Ruler," express the Athanasian view of the Trinity?

The last objection I shall urge against the use of the phrase *Shángti* to render the words Elohim and Θεος, is that it is a compound term, consisting of an adjective "supreme" and a noun "ruler," whereas we want a simple uncompounded word like God, Elohim, Θεος.

The unsuitableness of such a compound phrase is easiest tested by showing that we can not thereby teach a strict and proper monotheism. The doctrine of the Sacred Scriptures is that there is but one God;

a being must be either absolutely God, or no god at all, only God by way of a figure, or improperly so called. Now then, if in this phrase compounded of an adjective and a noun, the noun *ti* meant god, what would be the effect of using this qualifying term, and saying "there is only one *Supreme* God;" would this teach monotheism? Does not the addition of the adjective *supreme* on the contrary, *imply* the existence of *inferior* gods? The belief in the existence of only *one supreme God* is not monotheism; but the belief in the existence of only one *God* is. The Greeks, Romans, and indeed all the polytheistic nations we know anything of, believed in the existence of only one *Supreme* God; but this belief did not interfere with their belief in the existence of numberless inferior gods. Hence Tertullian objects on this ground to the use of this phrase; he says most admirably, "Divinitas non habet *gradum*, utpote *unica*."

If the noun *ti* means merely ruler and not god, all the adjectives in the world can not make it answer to this word, if God is, as we contend, the *absolute* name of the Supreme Being, and not a mere title. To say there is only one supreme Ruler is not monotheism, for this supreme Ruler might not be a god at all; but only the visible heavens, or a mere lifeless principle, primitive reason, destiny or fate. This point seems to me so plain that I will not dwell on it, but will only request the reader to endeavor to state the Scripture doctrine of the existence of only *one God*, adding any adjective he can think of except the adjective "true," and see if this added adjective does not interfere with his statement of this doctrine. The adjective *supreme* implies inferior; *good* God, would not exclude the Manichæan idea of a malignant God; *great* would not exclude small, &c., &c. To state this doctrine we must have a simple, unqualified word; we can not say there is only one good, or one great, or one supreme, God; but must simply say, there is only one God.

*(To be continued.)*

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Art. II. *An Inquiry into the proper mode of translating Ruach and Pneuma, in the Chinese version of the Scriptures.* By W. H. Medhurst, sen. Shánghái. Printed at the Mission Press, 1850. Such is the character of this little volume, and such the place it holds in a series of works, which have come from the same pen within a period of four or five years, that some notice of it seems called for.

The principal of these works are; a Translation of the Shú King; Theology of the Chinese; an Inquiry into the Proper Mode of rendering the word God in translating the Sacred Scriptures into the Chinese language; Reply to an Essay on the same subject; with the translation of two articles from the Thesaurns of K'ánghí, called the *Pei Wan Yun Fú*. These have been already noticed. The subject of the present brochure is one of great importance; but the mode of handling it is, in some particulars unsatisfactory—so unsatisfactory indeed as to render it very questionable, whether the "Inquiry,"—extending over some seventy or more octavo pages, will not rather embarrass than facilitate the settlement of the question, (how the two words *Ruach* and *Pneuma*) shall be translated. There is in this "Inquiry," and in some of the other works enumerated above, great confusion, a want of that clear and logical exhibition of all the facts which the question demands. This will appear as we proceed. All we now say must be limited to three or four distinct points, wherein we shall try to show why the volume before us is unsatisfactory.

In the first place, there is it seems to us, something in the *animus*, pervading the Inquiry, which is not fitted to impress favorably the reader's mind; again and again an asperity is exhibited which is uncalled for, and not in good keeping with a spirit of calm and candid inquiry. Of this, however, our Readers will judge as we submit to their consideration two or three quotations, affording illustrations of what we speak. After having proceeded only a little way, on his Inquiry (to page 11) he says:—

"From the above it appears, that Shin when used in the abstract means the living principle, the human soul, mind and spirit, the animal spirits, and the spiritual essence and animation of anything. Its antitheses are body and matter, and its correlates are the grosser and more contracted part of spirit, the spiritual energies, the soul, the mind, thought, intention, will, feelings, disposition, and a man's self, together with abstractedness of mind, mysteriousness, and inscrutability of intelligence. We conceive that the above meanings and applications of the word, for every one of which there is good authority, are sufficient to prove, beyond the power of contradiction, that the radical and essential meaning of Shin is *spirit*. It has been said, that this controversy is a question of evidence: if so, then it is settled, as the above evidence is unquestionable and superabundant."

So, the question is settled. The evidence is unquestionable and superabundant; yet, as if it were not so, the writer proceeds to adduce and refer to additional evidence; and again, (on page 19,) holds the following language:—

"We lay claim, therefore, to the word Shin, as the best and most suitable translation of spirit, which the Chinese language affords, in all its senses, except that of wind, to which however it is allied through its correlative 氣

k'he; and we call upon those who contend against our so using the word to *prove* that it does not mean spirit. This we know they can never do; we therefore rest secure in our point, and demand from the Bible and Missionary Societies their sanction and aid, in employing the word Shin, according to its legitimate sense. The only argument, if it can be called one, which we have heard, against our employing Shin for spirit, is, that Shin is the only term which our opponents can find in the language for God. If such be the case, and if, as we have proved, it means spirit, they ought to abandon the use of it in the former sense; because they never can maintian that there is but one spirit, without outraging truth at every step they go. If it be really so, that they can find no other term in the language for God, they ought to transfer the word, and not seek to promote the cause of God of truth by "uttering what, according to the meaning of the term, as used and understood by the Chinese, amounts to a falsity."

Further, (on page 49) he speaks of the "miserable choice those have made, who, in order to establish their practice of using *Shin* for God, have abandoned that term in the sense of spirit, and adopted one which is far inferior to it, in the sense intended; and (on page 59.) adds yet again,

"It may be, that some of those missionaries who have argued so perseveringly for the adoption of Shin as a translation of *Theos*, may be led, when they see its greater applicability to represent *Pneuma*, and the utter inadequacy of other terms to supply its place in the latter sense, to relax their former advocacy, and taking refuge in the transferred term for *Theos*, adopt *Pneuma*. In this, however, we are by no means sanguine. One of the advocates of Shin in the sense of God has said, "*This word we must use to render Elohim and Theos, malgré all objections.*" Another says, "This is a simple matter of fact, to be determined not by arguments, not by long quotations from ancient works, though these have their use in illustrating the subject, but by the hearing of the ear." The holding of such language, with reference to a question of philology, which can only be determined on the authority of standard works, utterly discourages those who may expect to produce conviction in the minds of their opponents. It shews that they have resolved on a certain course, *in spite of evidence*, and take the matter out of the field of argument altogether."

For ourselves, and for others who have taken any part in this controversy, we can say, with all sincerity and truth, there is no unwillingness to receive evidence, and no wish to take the matter out of the field of argument. No one we presume will dispute Dr. M.'s right to utter his sentiments in any language and in any manner he prefers, but all such declarations, as those above, will stand as mere matters of *opinion*. Our opinion is that no one of those, whom Dr. Medhurst calls opponents, has resolved on a certain course, "in spite of evidence;" and furthermore, we are of opinion, that if Dr. Medhurst has anywhere given us "*the radical* and *essential meaning of Shin*," it is not in his Theology of the Chinese, nor in his last Inquiry, but in his translation of the *Shú King*, where in somewhat more than "*three-eighths* of the passages," in which *Shin* occurs, he has translated it *gods*,

This *fact* we shall bring out more fully in the sequel of this notice.

Next to that asperity of which we have spoken, in the volume before us, in the second place, "*the question to be solved*," is not fairly stated. It is not, "what is the best Chinese term, which, according to the *uses loquendi* of that people, is best adapted" to express all the various senses of the word *Spirit*, given in Johnson; the question is how to translate *Ruach* and *Pneuma*; and we can not imagine what object Dr. Medhurst could have had, in filling three pages with long and irrelevant quotations from an English dictionary, unless he fancied that their array would help to give countenance to the almost interminable list of "definitions" and "senses" which he has thought it necessary to attach to *Shin*.

To this list of definitions and senses of *Shin*, we will now proceed; and this is the third particular in which the Inquiry is unsatisfactory. It seems to us that in some instances, if not in many, he has mistaken the description of the *attributes*, &c., of the Chinese gods (or spirits as he prefers to call them) for definitions of the term *shin*. It was right, if he pleased, to give us both—viz. the *meaning of the word shin*, and the *nature of the thing* designated by that word. But by not properly distinguishing these two, there is not that perspicuity and clearness which the discussion requires. When first reading Dr. M.'s writings on *Shin* we marked down some of the principal definitions and senses to which he invited our attention; and we here introduce some of them.

Animal spirits; Active spirits; Animation; Air [of ease]; Apparition; Mysterious actings; That which advances and is inscrutable; Beyond comprehension to bring into contact with invisible beings; Demons; Mischievous demons; Energies of the masculine and feminine principles of nature; Elf, elves, mischievous elves; Essential part; Essence; Essence of China root; Essential qualities; ethereal, ethereal spirit; extraordinary results of moral power; Expanders, celestial expanders; expanders of nature; expanding principle of nature, expanders presiding over prognostics; Those that produce clouds; Fairy, Fairies; Gleam; Genius, Genii; Ghost, Ghost-like; Images in temples; Invisible beings, Incorporeal not necessarily intelligent; Inscrutable ones, Immateriality; To render inscrutable; Inscrutable and awe-inspiring; Inscrutably intelligent; Inscrutable wisdom, Inscrutable intelligence. The mind in equanimity; Lares rustici; That which collects and lives; Mien, Marvel, Manes, Mind, Marvelous, Marvelousness; To influence in a mysterious manner; Mysterious, Mysteriously; Mysteriously intelligent, Inscrutably intelligent and mysterious; Inscrutably mysterious; Mysterious and inscrutable; Mysteriousness, Mysterious person; Mysterious and unfathomable; Spirit or something nearly allied thereto (Inquiry p. 20), the idea very closely connects it (*shin*) with materialism; Recondite; Those to whom it is customary to offer sacrifices; shades, spectres, sprites. To *shin* the Earth, or to honor the Earth with the sacrifices generally paid to the shins. to become spiritual; Soul, soul and finer spirit; soul in mystery; human spirit, spiritual part of man's nature; spirit, spiritual influences; spiritual beings, spiritual nature, spirituality, expanding spirit; thoughts; Vivacity, Vigor, vigor of thought; Wonderful, Wonderfully.

There is also, we think, a singular want of accuracy in the use of terms throughout the Inquiry. Under what Dr. Medhurst calls "the correlates of Shin," in the abstract, page 7, and in the concrete, page 75, are thrown together terms having, so far as we can discover, no reciprocal relation to *Shin:* take for examples, *mú* 母 "mother," and *nü* 女 "a female of the human species;" and also *Ki* 己 "self" and *chin* 眞 "truth;" where is the reciprocal relation here, so that the existence of these four terms is made to depend on *Shin?* Father and Son are correlates; so are King and Subjects; but not so *Shin* and *mú*; *shin* and *nü;* etc. In like manner in the opening of the Analysis, on page 4, under the first grand division, we have, as an illustration of *shin*, in the *abstract* (used for the soul or vital principle,) the following, "when the new-born *babe* comes to the gate of life, as it falls to the ground, it becomes a *sang shin* 生神 *living soul.*" This is accurately quoted from the pamphlet "on the true meaning of the word *Shin.*" In the early history of our race, we read, "and man became a *living soul.*" This phrase perhaps suggested to Dr. Medhurst the rendering he has given; but be the sense of *shin*, in this instance, what you please, the subject of the proposition is *babe*, which surely is a *concrete*, and not an abstract term. So in Genesis, in the phrase, "living soul," the noun is used, not in the abstract, but the concrete sense.

One point more is unsatisfactory; Dr. Medhurst is unwilling to admit that *Shin* means God or Gods, Divinity or Divine, and declares that its primary and radical meaning is *spirit* or *spiritual*, "or something nearly allied thereto." On p. 20 in his Inquiry, he says:—

"In a tract entitled, 'The true meaning of the word Shin,' already referred to, the quotations were divided into two sections, those which exhibited 神 Shin in the abstract, and those in the concrete form. With respect to the former, the writer expressed himself very decidedly, that the word Shin means spirit, or something nearly allied thereto; and gave utterance to his conviction that the passages quoted under the first head could not be translated by substituting the word *God* or *Divinity* for spirit, without offering the *greatest violence* to the Chinese language. He retains that conviction; and he now calls upon all those who persist in using the word Shin for God, to translate those passages upon their principles, and make sense of them; if they cannot,—and if they cannot rebut the argument, that according to the sense attached to Shin in three-eighths of the passages quoted in the Chinese Thesaurus under that word, it means spirit, and especially the human spirit, let them not stand up before God and man, and tell the Chinese that there is only one Shin."

Much more of the same kind we have elsewhere; and on the very next page, "the conclusion" is drawn that in rendering their books, and in endeavoring to express the ideas which they wished to convey,

"we ought not to use the word *God*, as a translation of *Shin* in the concrete."

Now we think that, in all the hundreds of pages he has written on this question, Dr. Medhurst has no where developed the original and primary meaning of *Shin*. If he is of opinion that he has done this, we have to assure him that in our opinion he has not, and we doubtless shall retain this opinion until such time as he shall bring forward some proof, some evidence to support his opinion. We do not set light by his opinion; we submit it, however to our readers, that, in a question of this sort, we need evidence; and we shall ever try to regulate our course by evidence, and not, as he says, "in spite of evidence." For translating *Shin*, God, Gods, &c., in the concrete, authorities are not wanting. We will adduce one. The translator of the *Shú King*, "printed at the mission press," Shánghái, in the month of October, 1846. In that volume are comprised all the historical records of the Chinese for a period of sixteen centuries, extending from the founding of the empire down almost to the time of Confucius. The translator had been a student of the language for nearly thirty years, and had published in the mean time two large Dictionaries of the language. The translation, therefore, is justly entitled to our consideration. In 1847—one year after the publication of the version of the Shú King, Dr. Medhurst published his "Theology of the Chinese," in which he "has been enabled to present to view the whole body of Chinese Theology." In this Theology he has quoted, and commented on every passage in the Shú King in which the word *Shin* occurs, showing us all the historical uses of the word for sixteen hundred years. We have been at the pains of copying out all these passages, and will here submit them in parallel columns; in one as they were printed in 1846, and in the other as they were printed in 1847. We number the extracts.

| *Shú King, published A. D.* 1846. | *Theology of the Chinese published* 1847. |
|---|---|
| 1. Shun then offered a sacrifice of the same class to the Supreme Ruler, he presented a pure offering to the six objects of veneration, he looked with devotion towards the hills and rivers, and glanced around at the host of *Spirits (Shin)*, p. 18. | He (Shun) then offered the corresponding sacrifice to the Supreme Ruler, he presented a pure offering to the six honored objects, he looked towards and worshiped the hills and rivers, while he universally included the host of *Shins*, p. 44. |
| 2. Then both *gods* (shin) and men will approve, p 35. | Causing the *Shins* and men to be harmonious. p 46 |
| 3. He (the emperor Yáu) is sagelike and *divine* (shin), p. 42. | He (the emperor Yáu) is said to be sagelike and *inscrutably intelligent* (*Shin*). p. 46. |
| 4. Now my intentions were previously settled; consulting and deliberating, all were of the same opinion; the | Now my mind is already made up; on inquiry of my councillors they are |

demons and *gods* (shin) even they complied, p. 53.

5. The *divine* (Shin) ancestor; said of the emperor Yaou, p. 54.

6 High degrees of sincerity move the *gods* (shin), how much more these inhabitants of Miáu? p. 57.

7. Have unitedly announced your innocence before the superior and inferior *spirits* (shin) and demons, p. 138.

8. I have presented also to use, in sacrifice, a sombre-colored victim, and ventured to proclaim it to high Heaven and to the *divine* (shin) power (Earth) p. 138.

9. The first kings of the Hiá dynasty possessed abundant virtue: at that time there were no celestial calamities; the spirits of the hills and rivers, with the demons and *gods* (shin), also were invariably tranquil, p. 141.

10. The upper and nether powers, the celestial and terrestial *gods*, p. 145.

11. The demons and *spirits* (shin) do not invariably accept of sacrifices, but they accept of those who can be sincere, p. 150.

12. He became disrespectful to the *gods* and oppressed the people; p. 152.

13. So Imperial Heaven would not protect him in power, but looked abroad throughout all quarters for those who could open out and lead forth its decree while they regarded and aimed at single-eyed virtues, in order that it might set them to preside over the *gods* (shin) p. 152.

14. I think of our former *divine* princes laboring in behalf of your ancestor p. 164.

15. When ceremonies are burdensome they result in confusion, and the service of the *gods* (shin) will then be difficult, p. 172.

16. The people of Yin steal and carry away the *divinely* (shin) devoted, pure and perfect sacrificial animals, p. 180.

17. [The tyrant] sits on his heels, and refuses to serve the Supreme Ruler, with the celestial and terrestial *gods* (shin), p. 183.

18, 19. Only may your *gods* (shin) be enabled to help me, in saving the millions of the people and not bring disgrace on your *divinityships*, p. 194.

20, 21. My benevolence is equal to that of my fathers, I possess many abilities and accomplishments and can serve the demons and *gods* (shin); but your chief grandson is not like me all agreed; the kwei *Shins* also comply. p. 46.

The *mysterious* (shin) ancestor, referring to the emperor Yáu. p. 47.

He who is extremely harmonious and sincere, can influence the *Shins*, how much more these people of Miau? p. 47.

Have unitedly announced your innocence to the upper and nether *Shins* and K'hes, p. 48.

I have now ventured to use a sombre-colored victim (in sacrifice), whilst I presumed to announce clearly to the high Heavens, and to the (*Shin*). How p. 48.

The first prince of the Hiá dynasty encouraged the virtuous principle within him, and consequently escaped celestial calamities, while the Kweis and *Shins* of the hills and rivers were universally tranquil. p. 49.

The upper and nether celestial *Shins* and terrestrial K'hes. p. 49.

The Kweis and *Shins* have no person from whom they exclusively accept sacrifices, but they accept of those who are able to manifest sincerity. p. 50.

He was disrespectful to the *Shins* and oppressive to the people; p. 52.

Thus imperial Heaven would not protect him, but looked about through all quarters, for one who could open and lead out the celestial decree, thus carefully seeking for one possessed of single-eyed virtue, that he might be appointed lord of the *Shins* p 52.

I reflect upon our former *intelligent (Shin)* princes laboring in behalf of your ancestors. p. 52.

When ceremonies are over-burdensome, they result in confusion; in such cases the service of the *Shins* will be difficult p. 53.

The people of the Yin dynasty rob and plunder the pure and perfect sacrificial animals, which should be offered to the *Shins* and K'hes p. 54.

(He) sitting at his ease, without serving the Supreme, or the *Shins* and K'hes. p. 54.

Only may you *Shins* be enabled to assist me in settling the millions of the people and do not bring disgrace on your *Shinships*. p. 55.

I am benevolent and obedient to my progenitors, and possess many abilities and talents, with which I could serve the Kwei *Shins;* but your grand-nephew is not like me Tan in these numerous accomplishments and abilities

with many talents and many capabilities, neither can he serve the demons and *gods* (shin), p. 212.

22. Reverential and respectful towards both *gods* (shin) and men, p. 223.

23. Our kings of Chau alone could worthily receive the host, and adquately sustain virtue; only they could superintend the worship of the *divine* Heavens, p. 279.

24. The chief baron superintends the public ceremonies, regulates (the respect to be paid to) both *gods* (shin) and men, and arranges (the ranks of) superiors and inferiors, p. 290.

25. I have heard (Chowking) say, that perfect government is fragrant and influences the *immortal gods* (shin ming), p 293.

fitted for the service of the Kwei *Shins* p. 55.

Reverential towards both *shins* and men. p. 56.

But our kings of the Chow dynasty have well succeeded in obtaining the hosts of the people, and are equal to the burden of sustaining virtue, so that they can preside at the sacrifices offered to the *Shins* and to Heaven. p. 56.

The chief baron regulated the ceremonies of the country, and managed (the sacrifices offered), both to the *Shins* and to the manes of men, thus harmonizing those above and those below, p 57.

I have heard it said, that the extreme excellence of good government is so fragrant that it influences *intelligent* and invisible beings (shin ming). p. 58.

Here is *evidence*,—evidence which will stand until every copy of said Shû King, published in 1846, is obliterated or called home by the translator and burnt. Let us look at the *facts* as they were presented to view in 1846; in twenty-five examples of the use of the word, *shin* is translated:—Gods, *fifteen* times; Divine, *five* times; Divinely, *once;* Divinityships, *once;* Spirits, * *three* times.

Not in "three-eighths," but in twenty-two out of twenty-five instances, we thus have the word *Shin* translated *Divinity*, "or something nearly allied thereto." Turn now to the other column; there the same word *Shin* is translated in 1847:—*Intelligent*, twice; *Inscrutably intelligent*, once; *Mysterious*, once; *Shinships*, once. Thus in four-fifths of the examples the word shin is left untranslated; while in the others we have not spirit, spiritual, or anything very nearly allied thereto. It was fair to leave the word untranslated while its true meaning was the point of discussion; and there was of course no necessity for rendering it "intelligent, mysterious," &c. But if it could be, and was translated *divine*, &c., in 1846, why not also in 1847? In one case, and in only one, that we recollect, does the translator acknowledge that he mistook the meaning of *Shin*, namely in what we have marked, 24 (see Theology page 56,) where the two words *Shin T'ien*, 神天 occurring together, the first was taken adjectively, whereas it should have been regarded as a concrete noun. Coming down now to the late "Inquiry," just published, the word comes up to view exhibiting phrases altogether different from those of 1846, and this having been done without cause, we are constrained to look upon said "Inquiry" as very unsatisfactory.

* In these *three*, the translator is careful to tell his readers, in explanatory notes that the word *Shin* means "god."

Art. III. *Animadversions on the Philological Diversions of Philo, by W. H. Medhurst Sen , in his Inquiry into the proper mode of translating Ruach and Pneuma, examined in a Note by Philo.* Communicated for the Repository.

Philo presents his compliments to the Editor of the Chinese Repository, and requests the favor of his publishing the accompanying Note, touching sundry animadversions recently made on an Article which appeared in the Chinese Repository for Sept. 1849.

Note.

The object of the Article in question was to illustrate some of the various meanings and uses of the Chinese word *Fung*, translated '*wind*,' '*breath*,' '*spirit*,' '*messenger* of Heaven and Earth,' etc. As this word had been used for *Ruach* and *Pneuma* by those illustrious missionaries, Morrison, Milne and Marshman, in their versions of the Sacred Scriptures, and as some missionaries still prefer it, Philo thought that a few examples, selected from standard authors, exhibiting its uses, would be acceptable to the general reader; and he has the satisfaction of knowing that what he wrote has been commended by men of high erudition in Chinese. The animadversions are to be found in a pamphlet entitled "An Inquiry into the proper mode of translating *Ruach* and *Pneuma*, in the Chinese version of the Scriptures. By W H. Medhurst Sen., Shánghái: printed at the [*the?*] Mission press: 1850." Of the spirit and manner of these animadversions, Philo will say nothing; but their want of *accuracy* on some points, he can not allow to pass unnoticed. The value of testimony, in every case, depends on its being accurate. Without this quality, philological pursuits, however extensive, are worthless and may prove very hurtful.

The principal animadversions have been directed to *three* of the quotations, which shall be here repeated, and each may form a separate case.

Case First. *The Producer of all things is* Fung, or Spirit.

也物萬動以風

The translation of *tung*, the third word in the sentence, is here the cause of offense. The critic translates the whole sentence thus: "*wind is that by which all things are put in motion;*" and remarks, in a note, "Philo has mistranslated the above sentence;" and then adds:

"We cannot imagine what authority Philo could have for rendering *tung* the producer: Morrison gives him no warrant for so doing. *Tung*, as an

active verb, according to Morrison, means to excite or agitate, not to produce. Philo tells us, the Chinese say, the word in question means *to produce*, to bring into existence. We shall be obliged to him to show us the Chinese lexicographer or commentator who so explains the word. Philo's object in thus rendering the passage is, doubtless, to exalt his *fung* into an intelligent agent, *who*, he says, brings all things into existence." This appears more evidently in his Synopsis at the close of his article, where he says, with reference to this quotation, "spirit means, the producer of all things; an active agent from and by whom the Chinese conceive all things to derive their existence." We object altogether to this mode of representing the sentiments of the Chinese, who do not conceive of the wind as an active agent, from and by *whom* all things derive their existence. Grammarians tell us that *who* is applied to persons and rational beings. *Fung*, in the estimation of the Chinese, is without life and reason; the use of the masculine or feminine relative, in connection with *fung* is, therefore, improper. pp. 63,64.

If W. H. Medhurst Sen. will turn to the *Shwoh Wan*, or to the *Kwáng Yin*, both of which "Lexicographers" are quoted in Kánghi's Dictionary. he will find *tung* explained by *tsoh* 作 *to make*; and *ch'uh* 出 *to produce*; not absolutely to create, but to bring into their visible forms organic bodies, vegetable and animal,—such bodies as cannot come into being without some *active* agent. Considering the word *tung*, in this sense, to excite or *to produce*, Philo remarked, that the Chinese regarded this form of expression as equivalent to *that which produces*, or *he who produces*, i. e. the PRODUCER. Philo used the two forms of expression, *that which* and *he who*, purposely, because he knew there were those who regarded *fung* like *Ruach*, as an active agent.

If "*fung* is *that by which* all things *are put in motion*," two questions arise: first, what, "in the estimation of the Chinese," is the *motion* in which all things are put, and second, what or who is the efficient cause or agent controlling "that by which" all things are thus put in motion? In Philo's estimation, the Chinese regard Heaven and Earth, "the Parents of all things," as this controlling cause, and *fung* as one of their active agents in this grand operation. Philo may be incorrect in saying "*the* producer," because the Chinese believe there are, other active agents, besides *Fung*, employed in producing all things. This, however, is plain, these two divine Beings, Heaven and Earth,—no matter in what way their influences are combined and exerted, do in and of themselves constitute the controlling Power, or *chú tsái*, "as the Chinese will have it." The *motion*, specified above, is one of the two states, "motion and rest," spoken of in the Book of Changes: See "Theology of the Chinese," *passim*: these two, the Chinese say, revolve in uninterrupted succession: and exclusive of these two states, motion and rest, "there is no operation in nature."

Turn now to the Theology of the Chinese, (page 4.) and read of the "*Ti k'i*," or "that which brings up all things;" further on, (page 5) again read, thus, "the expanding Spirit of Heaven is that which leads out all things." What this Expanding Spirit is, "in the estima-estimation of the Chinese" is stated, on the same page, in these plain words: it is Heaven that sends down its *k'i* 氣 breath or *spirit* to influence or lead out all things; and the expanding spirit, spoken of above, is this *k'i* or spirit. Philo does not think that the Chinese believe "the expanding spirit" and the *k'i* here spoken of are identical; yet they are, in the Theology of the Chinese, so represented; and, *passim*, *k'i* is translated, "spirit," "soul," or that which "travels abroad," and which is "in no case divested of knowledge."

Case Second. *The messenger of Heaven and earth is Fung or Spirit.*

使之地天者風

The critic translates these six characters thus: The winds are the messengers of heaven and earth;" this, it will be seen, is not very unlike the other, except that he prefers the plural form of the words "winds" and "messengers," and rejects the capital letters in heaven and earth, a matter of no importance; in a note he says:

"Philo has quoted this passage also, and translated it, "the messenger of heaven and earth is spirit;" because *shé*, when connected with *kwoh*, a nation, means a national messenger, or an envoy, Philo would argue that it is here a title of honor, equivalent to our word ambassador, and therefore implies an *intelligent* messenger. The passage adduced by him from the Psalms. "Who maketh his angels spirits" if rendered as it ought to be "who maketh the winds his messengers," would indeed correspond to the quotation from the Chinese author, in which case wind would be equivalent to *fung* and messenger to *shé*. The Hebrew poet, however, did not, as we conceive, mean to say, that the winds are employed as *intelligent* envoys, but that they are used by the Author of all to accomplish his purposes as flames of fire are also his ministers. When Philo goes on to say, that "the Chinese believe heaven and earth to be the chief of all their gods, and the invisible agent of which we discourse (viz. wind), they regard as the ambassador of these high divinities,—everywhere abroad exciting to life and bringing into their proper forms all the myriads of beings that fill the universe—he has drawn entirely on the resources of his own imagination, and laid to the charge of the Chinese things which they know not."

Philo agrees with those who think that in the quotation from the Hebrew poet, *Ruach* may well be rendered by *fung* or "*winds*;" and will only further remark, in this connection, that while the two Hebrew words, here used for "angels and spirits" or "winds," correspond most exactly with the two Chinese words *shé* and *fung*, the notions of the Chinese regarding such messengers,—be they celestial, terrestrial or infernal, material or immaterial, are mere "*phantasma*." Whatever others may have done, Philo did not believe and did not

affirm that *Fung* was an "intelligent" agent; but an active agent it certainly is, and is so regarded by "every intelligent Chinese."

CASE THIRD. *When the Great Mass breathes forth its* BREATH *or* SPIRIT *it is called Fung.*

大塊噫其氣名爲風

This sentence, taken in connection with the two preceeding cases, forms a very hard subject for the Animadverter to dispose of, and he could not dismiss it without two separate notes. He translates it thus, "*When the great frame of nature breathes forth its breath it is called wind;*" and, on the same page, (64) adds.

"With reference to this passage; Philo says, at the close of what he calls his philological diversions, that the breath of the Great Unity, is the spirit that gives life to all beings; it is a divine and all-pervading influence. The Chinese author, however, gives no sanction to this fancy, which is to be ascribed to Philo's own imagination." On a subsequent page, 66, in a second note, he says: "We merely refer to Philo here to notice an expression employed by him: his words are, "Wind—or as the Chinese will have it, the *spirit* of the Gods—renovates and gives life to all beings." This is very unfair; all that stands for "*the gods*," in our passage quoted, by him, is *tá-kwái*, the great frame of nature; and all that can, even in his own estimation, be construed as "renovating and giving life," is *tung*, to excite, to agitate. To extract such an idea as he has, therefrom, is most unwarrantable. The Chinese will *not* have it. But Philo *will* have it, whether the Chinese will have it or not."

This is positive enough. Philo, however, begs to say that he has no *will* or *wish* in this matter, except to represent the case as it is "in the estimation of the Chinese." The Reader will please keep in mind that the "*tung*, to excite, to agitate," is the same that was rendered in the first case, by Dr. Medhurst, "*motion*," or to be put in motion, as all things are by the wind. Also the reader will please remember the statement, from the Theology of the Chinese, that "the expanding spirit of Heaven" and the *k'i*," which is sent down "to influence or lead out all things," are, or *were*, as there represented, one and the same, and the identical *k'i* which we have in this third case before us. Accordingly, by a very plain and simple rule, as *k'i* was translated *spirit* in the one case it must be translated *spirit* in the other, unless good reason can be shown for a different rendering.

When Philo, remarked, that the Chinese believe Heaven and earth to be their chief divinities; that these two divinities are designated by the phrase *tá kwái;* and that *k'i* is correctly translated "breath" or "spirit;" he stated only what are well known facts—facts which can be sustained by evidence.

With regard to *k'i*, he is perfectly willing to leave it on the evidence already adduced and referred to; and the Animadverter may accept or

reject that evidence, just as it may seem best in his own estimation.

As to the other points, however, some of the evidence shall be adduced. Do the Chinese understand the phrase or term *tá kwái* to mean Heaven and Earth? And are heaven and earth, in their estimation, their chief divinities? These are two very plain questions; and if there be any laws of language, any *jus et norma loquendi*, they must be capable of plain and satisfactory answers.

In the *Kú Wan Yoh Pien*, 古文約編, there is this sentence, *Tá kwái Tien Ti Yé*, 大塊天地也. "The Great-Mass is Heaven and Earth." In the *Yuen Kien Lui Hán*, 淵鑑類函, we read, *Tákwái Chin táu*, 大塊甄陶; the first two characters are explained to mean Heaven and Earth; the second two, to mould, to form, to fashion, as the potter does his material clay; and the four give us this meaning, that Heaven and Earth are the Formers, (or Makers, in the estimation of the Chinese,) of all things. Kánghí's Dictionary holds similar language, viz *tsáu wuh chi ming, yueh Tá-kwái*, 造物之名曰大塊, which Morrison translates thus, "The name of that which creates (namely heaven and earth, nature) is called *Tá kwái*." Medhurst's Dictionary reads thus, "*Tá kwái* 大塊. Heaven and earth, nature."

It is thus plain enough that Heaven and Earth, "in the estimation of the Chinese," are two distinct Beings though they are sometimes spoken of as the *tá kwái*, or Great Unity. They are also regarded as divine. Of Heaven this is affirmed scores or hundreds of times in the Theology of the Chinese; and no Chinese will deny that this is correct. In a book it is thus written: "The Chinese speak of Heaven as the one Great one," the fountain of being and the foundation of authority, producing, decreeing, bestowing, and directing all things." "In the Shú King, translated by Dr. Medhurst, we read of two beings, "High Heaven" and the "Divine Power," which Divine Power he says, means, "Earth." In his "Inquiry," (page 49) Dr. Medhurst makes this very plain; he says: The *Shin how* [the identical "Divine Power," of the *Shú King*,] according to the Commentator, means the 后土 *Empress Earth*, which is associated in the Chinese mind, with Imperial Heaven 皇天, here called High Heaven." This is most explicit; and while the *jus et norma loquendi* of the Chinese language remain unaltered and in force, this dogma must stand, that, in "the Chinese mind," Heaven and Earth are two Beings. If now any mortal can doubt that these two, Imperial Heaven and Imperial Earth, are the Chief divinities of the Chinese—chief in the Chinese mind—

that doubt will be removed by an overwhelming mass of evidence contained in the Constitution or Magna Charta of the reigning Manchu family: it is called *Tá Tsing Hwui Tien*, or "The Collected Statutes of the Great Pure Dynasty." Referring the Reader to the ample testimony of that Great work, Philo submits the entire subject and here closes this long note.

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ART. IV. *Memoir of the Rev. Walter M. Lowrie, Missionary to China.* Edited by his Father.

THIS is a work of five hundred quarto pages, neatly printed with large type. It is almost entirely a collection of letters and journals, and the editor, as he tells us in the preface, has done little more than to select and arrange these papers. He has however inserted a few remarks "with the view of noticing his early years, and connecting the different periods of his short but active and not unvaried life." The letters and journals were in general hastily written and often "in the confidence of Christian and endeared friendship," but this fact invests them with an interest which could not be attained by any labor of composition. Their easy simplicity of style and the freedom with which the writer lays open the feelings of his heart, throw around them a charm which will, we doubt not, secure for the work an extensive circulation. With all who love to contemplate the exhibition of the emotions of Christian friendship, founded on the sympathies of the Christian life, or the workings of a heart panting after God, this will be a favorite volume. The position of the missionary whose character is here delineated, the esteem in which he was held, his promise of great usefulness in the work to which he had devoted himself, and the distressing circumstances of his violent death, will conspire, with the more abiding excellences of the work itself, to place this among the most interesting of our missionary biographies. It is our purpose at present however to speak rather of the subject of this memoir than of the memoir itself. We embrace the occasion of the appearance of this volume to place on record in our pages a brief sketch of one who had labored for several years with more than ordinary energy and success for the welfare of the Chinese. We quote the following account of his early years from the memoir.

"Walter Macon Lowrie, the third son of Walter and Amelia Lowrie, was born in Butler, Penn., on the 18th of February, 1819. Until his

eighth year his father was absent from home during the winter months. This left the principal part of his early training education to his excellent mother, and well and faithfully did she perform this responsible and sacred trust. From his infancy he possessed a mild and cheerful temper. He was a general favorite with his playmates, and always ready to engage in the usual sports of the play-ground. It was often the subject of remark, that he was never known to get into a quarrel, or even an angry dispute with his associates. To his parents he was always obedient and kind, open and ingenuous; he was never known to use deception or falsehood. His brothers and sisters shared his warmest affection and love, and his time with them seemed to be made up of pure enjoyment."

"At an early period he was sent to school, where he learned the usual branches of a common English education. It was soon perceived by his teachers, that it required but little effort on his part to get the lessons assigned to him and the place he usually occupied was at the head of his class."

In November 1832, Walter, then not fourteen years of age, entered the preparatory department of Jefferson college, at Canonsburg Penn. He was graduated at this institution, with the highest honors in September 1837. It was during the third year of his residence at the college, in the winter of 1834—35 that his attention was first permanently fixed upon the concerns of religion. At that time the college and surrounding neighborhood enjoyed a season "of refreshing from the presence of the Lord." Nearly every student in the college was made to feel, as they never felt before, the vast importance of a preparation for eternity. Walter was deeply convinced of sin, and for some time mourned as one without hope but he at length obtained a joyful hope that his sins were pardoned, and ever after he made it his highest aim to live to glorify God and to prepare for the enjoyment of him in heaven. His mind was early turned to the gospel ministry as the profession in which he would choose to spend his life, and this being decided, his thoughts were at once directed to the heathen world. Before he left the college his purpose had been fully formed to go as a missionary to the heathen. His sympathies were particularly drawn out to the African race, and it was his ardent desire to labor for them in Africa itself.

After leaving college in September 1837, Mr. Lowrie spent the winter in his father's family, then residing in New York, and in the following spring entered the Theological Seminary of the Presbyterian church at Princeton, New Jersey. Here he remained during the usual

term of three years, applying himself very closely to his studies, and very successfully. In December 1840 he was received as a missionary of the Board of Foreign missions of the Presbyterian church to be sent to Western Africa. "A man's heart deviseth his way but the Lord directeth his steps." The great Head of the church designed him for a different field. In 1841 the Rev. John A Mitchell having been removed by death, and the Rev. Messrs. Robert W. Orr and Thomas L. McBryde having been compelled to abandon their field by the failure of their health, the China mission of the General Assembly's Board was left with a single laborer. In these circumstances the Executive Committee of the Board immediately turned their attention to Mr. Lowrie as one peculiarly fitted by his thorough education and superior talent for the China mission. They accordingly proposed to him a change of destination to which he, after much hesitation, consented.

On the 5th of April 1841 he was licensed to preach the gospel, and on the 9th of November following he was ordained as an evangelist. On the 19th of January 1842 he sailed for China in the ship Huntress, Capt. Lovett, and landed at Macao on the 27th of May. At the time of his arrival, the war with Great Britain was still in progress, and the result was as yet uncertain. Mr. Lowrie had received instructions to proceed to Singapore, to aid in the removal of the mission of the Board at that place, to a point on the coast of China, if in the providence of God it should be deemed expedient. He accordingly left Macao on the 18th of June in the Sea Queen. This proved to be a tedious and trying voyage. "They sailed slowly many days because the winds were contrary." The discipline was severe, but doubtless proved profitable. He was deprived of all the sympathies of Christian intercourse, and could not even enjoy the satisfaction of doing good by exercising his ministry, as few of those on board could understand English preaching. At length they were obliged to give up the voyage and put into the port of Manila, which they reached on the 23d of August. On the 18th of September he again set sail for Singapore in the Harmony, and for some days the vessel made fair progress towards her destination. On the 25th however the ship struck a hidden rock. There was no appearance of danger in sight; no breakers, no signs of a shoal; but every time the vessel sunk in the hollow of the waves she was dashed with violence against the rock beneath her. The crew and passengers took to the boats and abandoned the sinking ship. Twenty-one persons were placed in the long boat and eight in the jolly boat. This was on Sunday. They were four hundred miles from land, and after four days sailing, during which they were alternately exposed in their

open boat to drenching rain and a scorching sun, they supposed themselves to be approaching the islands. On Thursday the wind rose and the sea ran high, so that they were in imminent danger of being swamped. "Death," says Mr. L., "never seemed so near before, but my mind was kept in peace. I knew in whom I had believed, and felt that he was able to save; and though solemn in the near prospect of eternity, I felt no fear, and had no regret that I had periled my life in such a cause." As night closed in, the danger increased, and was the more appalling to the little company in the long boat from their proximity to the land, toward which the gale was rapidly driving them. It was indeed a fearful night but Mr. L. was kept in peace, trusting in Him who holdeth the waters in the hollow of his hand. "I know not," he says, "that my mind was ever in a calmer state, and though I could not feel those clear convictions of my safety I have sometimes felt, yet my faith was fixed on the Rock of Ages, and death seemed to have but few terrors for me." Next morning the land was in sight, and in a few hours they had escaped from their perilous position, and were safely landed on the island of Luban. Thus they were marvelously preserved in their little boat through a storm in which, as they afterwards learned, several vessels had been lost and several dismasted.

Returning to Manila he abandoned his purpose of visiting Singapore and embarked on board the Diana to return to Macao. Misfortune seemed still to follow him, for this vessel was found to be in a leaky state, and it was not without some difficulty that she was brought into port. He reached Hongkong on the 17th of October.

From this period until the beginning of 1844, Mr Lowrie resided chiefly at Macao, prosecuting his study of the Chinese language. He also during this period preached for the European and American residents. In the discharge of this duty he gave great satisfaction to his hearers, and in consequence it was once proposed to him by a number of the foreign residents to become their pastor, and give up his connection with the Board of Foreign Missions. He was however anxious to engage in direct efforts for the good of the Chinese in some place where he could have more free access to them than at Macao, and at once declined accepting the offer made to him. He was here made the instrument it is believed of leading some souls to the Savior, and of strengthening and confirming the faith of some of the disciples of Christ. He himself here still further experienced the "discipline of the covenant," and was ever afterwards deeply grateful for his trials and afflictions. "I tremble," he was once heard to say, "when I think of what I was, and what I would still have been, without them."

In August 1843 he again left Macao for a short time, with the intention of visiting the newly opened ports in the north of China. Again his voyage was unsuccessful. When he had nearly reached the island of Chusan the vessel was driven back and compelled to put into Amoy. While here he visited Chang-chow-foo in company with Mr. Abeel, for which they were afterwards publicly censured in a government notification by Sir Henry Pottinger. The proclamation of his Excellency called forth a reply from Mr. Lowrie defending his own course and repelling this arrogant assumption of jurisdiction over citizens of another country with which Sir Henry had no connection. In this he carried with him the sympathies of the whole foreign community. He returned from Amoy to Hongkong in a Portuguese lorcha. Soon after leaving the port the rudder was broken by the violence of a wave that struck it, and they were thus left quite helpless, drifting at the mercy of the wind and waves down the coast. For three days the efforts made to repair the broken rudder were ineffectual, and they finally succeeded just in time to escape being driven out into the China sea, from whence they could not have got back at all in their disabled condition.

In the beginning of 1844 the China mission was reinforced by the arrival of D. B. McCartee M. D. and Mr. R. Cole, printer. Mr. Cole brought with him a printing press and matrixes for a font of divisible metallic type, Mr. Cole having no knowledge of the Chinese language the labor of arranging the characters in the cases, according to their respective radicals and the frequency of their occurrence, devolved on Mr. Lowrie. The difficulties incident to the commencement of such a work were happily overcome and the press was soon in operation.

In January 1845 Mr. L. again left Macao for the north. During the previous year a mission had been established at Ningpo by Dr. McCartee and the Rev. R. Q. Way. Mr. Lowrie reached Ningpo on the 11th of April 1845. His letters and Journal give a full and interesting account of his residence at this place, of his views and feelings as he entered upon some direct missionary labors, and of the progress of the work in the early years of this mission. In August 1845 the printing press was removed from Macao to Ningpo, and again made large demands upon Mr. L.'s time and attention. In consequence of this, he felt it his duty to give more attention than he might otherwise have deemed necessary to the written language. He was deeply impressed with the importance of the oral preaching of the word, and did not for a moment think of neglecting it, but being at first unable to speak the local dialect, he was the more easily induced

thus early to make use of the written character to make known the truth to the people. He prepared a small tract on the observance of the Sabbath, a commentary on the gospel of Luke, a commentary on the Acts of the Apostles, all of which were published. He had also completed a commentary on the Epistle to the Romans and a translation of the Shorter Catechism of the Westminster Assembly. The manuscript of the former was lost, and the latter never received his final revision. These early efforts give reason to believe that, had his life been spared he would have done much to forward the cause of Christianity in China by his contributions to that Christian literature of which the foundation must be laid by the missionaries of Christ.

As a student of the Chinese language he was exceedingly diligent and successful, and during his residence at Ningpo made rapid progress. Evidence of this may be found in the fact that he had commenced, and was steadily carrying forward, a Chinese and English Dictionary to comprise all the characters in the Four Books and Five classics, which contain the great body of the most useful characters in the language. Nor was he by any means backward in the acquisition of the colloquial dialect, although he himself seemed for a time to have thought his progress slow, so that he was sometimes tempted to give way to discouragement. In the second year of his residence at Ningpo he commenced a regular Chinese service on the Sabbath, for which he always carefully prepared himself. He spoke with fluency and seemed to secure the attention of his hearers. This service he maintained without interruption until his departure from Ningpo.

In May 1847, having been elected one of the delegates for the revision of the translations of the New Testament, Mr. Lowrie removed from Ningpo to Shanghai. He there took part in the discussions which were carried on relative to the proper term by which to render the word θεος, and was an ardent advocate for the use of the word 神 *shin*. But, alas, he was never permitted to engage in the work of translation. Before the discussions were closed circumstances called him suddenly back to Ningpo. He left Shánghái on Monday the 16th of August 1847 and reached Chápú on the following day. He was detained at that place during the whole of Wednesday, the 18th, by a strong southerly wind. On Thursday the 19th he sailed, though the wind was still contrary, for Ningpo. Their progress was very slow, and after sailing several hours the hills near Chápú were still visible. A boat was descried in the distance. It was a large flat bottomed boat, propelled by many oars and crowded with men. The fears of the boatmen were excited, but Mr. L. deemed them ground-

less. The suspicious boat drew nearer and nearer, and it was not long before the intention of those on board became but too evident. Then Mr. Lowrie's boatmen turned their boat's head towards Chápú, but it was too late. The pirate gained rapidly upon them. Mr. Lowrie seized his country's flag and waved it towards the pursuing boat, warning it to keep off, but he received no other answer than a discharge from the guns. The pirates were immediately on board, and everything was searched and rifled, though Mr. Lowrie's person remained untouched. He took his well-worn Hebrew and English Bible, and in this trying hour, when the possibility of the fate which awaited himself must have been distinctly before his mind, looked for consolation where he had so often found it before. We doubt not he found it again, for his deportment during these scenes of terror betokened a mind at peace. The work of the piratical crew was nearly completed, when some words of comfort addressed by Mr. Lowrie to a passenger who had been robbed and beaten, excited their suspicions. A consultation was immediately held as to the best mode of dispatching their victim, and although some were desirous of a more bloody method, it was speedily decided that he should be thrown into the sea. He was seized by three of the ruffians. Resistance was vain. As he was carried to the boat's side he threw back his Bible—a precious relic for surviving friends—and freed his feet from the incumbrance of shoes. His presence of mind still remained. Another moment, and he was struggling with the waves. His murderers looked on, with long pikes in their hands to prevent the possibility of his clinging to the boat. Thus perished one who gave promise of as great usefulness among the Chinese as any man that ever came to China, and the name of Lowrie was enrolled among the martyr missionaries.

The estimation in which this beloved missionary was held may be inferred from the sensation created in the churches, and especially among his acquaintances, by the intelligence of his violent death. Wherever he resided, it was his happiness to secure the confidence and respect of the community in no ordinary degree. Even among the playfellows of his boyish days he was a general favorite. In the college and theological seminary, he was much beloved by his fellow students and his instructors. He was ever regarded with respect and love by his missionary associates, and it was eminently true of him that he had a good report among "them that are without." His uniform consistency and steady rectitude of conduct, his general kindness of manner and his quiet firmness of character, could not fail to impress

the Chinese who were in the habit of holding intercourse with him, and they had an exalted opinion of his character.

As a preacher he was always instructive and interesting. He made no pretensions to eloquent oratory, but his delivery was solemn and appropriate, and there was an originality and solidity in his sermons which rendered them impressive, and fixed the attention of his hearers.

His qualifications as a missionary were of a superior order. His amiable and cheerful temper, his sound judgment, his superior natural talents eminently fitted him for this work. Besides this, his untiring industry and perseverance were such as to enable him to accomplish tasks in the most unfavorable circumstances which others would shrink from undertaking. One of his venerable instructors in the theological seminary says of him, that he was capable of enduring a greater amount of continuous literary labor than almost any man he ever knew. But above all, his piety was of that sober, steady, earnest kind, which peculiarly fits a man for meeting the difficulties, trials, and temptations which fall to the missionary's lot. His path was as the shining light, which shineth more and more unto the perfect day. He enjoyed much of the pleasures of religion. His hope seems to have been always bright, though his experience was not always joyful. Sometimes he was cast down and sorrowful, complaining of spiritual desertion and wandering from God. To others, however, even while he was "writing bitter things against himself," it was evident that he was growing in grace and spirituality of mind. This was especially the case during the latter part of his course. His Heavenly Father was preparing him for his great change. Why one so young, and giving so much promise of usefulness, should be thus suddenly cut down, is one of those mysteries of Providence which we know not now, but shall know hereafter.

His remains were never recovered. They rest in peace under the care of Him who will yet fashion them like unto his own glorious body. They rest until the sea shall give up its dead—until that day for which he had "an *inexpressible* louging," when the Lord shall come again to earth, and all those who love him shall be caught up to meet him in the air. A cenotaph was erected to his memory by his colleagues, a drawing of which, with the inscription, is given at the close of the volume. L. N. N.

ART. V. *Course and topography of the Hwáng ho or Yellow river.*

THIS great river is regarded by the Chinese with peculiar feelings, amounting almost to a superstitious reverence; its sources lie in the region of spirits and genii, and its rapid current, its strangely tinged waters, its devious channel, and above all, the awful devastations caused by the overflowing of its banks, conspire to give it a mysterious character. The name *Hwáng ho* 黃河, or Yellow river, is applied through its whole course, and on common Chinese maps it is usually painted yellow; this appellation is given from the color of its waters, obtained when flowing through the clayey soil of the Ortous territory. Such is the depth of tinge, and the strength of the current, that the bay which lies between China and Japan is turbid and yellowish from the waters of this river, and has been usually known as the Yellow Sea on foreign maps. The river is also called the *ho* 河 par excellence, just as the Yángtsz' kiáng is termed the *kiáng* 江.

The Yellow river is shorter than the Yángtsz', and also less useful for purposes of navigation and irrigation than its rival. It takes its rise in the snow covered mountains which form the western boundaries of Koko-nor in a depression between the ranges of the Bayankara Mts. on the south, and the Kwanlun on the north. In this low spot, more than a hundred springs are stated to rise from a level plain about forty miles in circumference; seen from an eminence these springs and pools are thought to resemble stars, and hence the tract has been called *Sing-suh hái* 星宿海 or Sea of Constellations by the Chinese, and Hotun tala 鄂敦他拉 by the Mongols. A small stream flows in from the west into this swampy district, called on Chinese maps Alotan ho 阿克但河, whose headwaters are named *Ho-yuen* 河源; these take their rise at the base of a lofty peak called Mt. Katasu-káulau 噶達素齊老山. This mountain is situated about lat. 35° N., and long. 95° E. The authority of Pinkerton quoted by the poet Moore for the lines,

> "Though bright are the waters of Sing-su-hay,
> And the golden floods that thitherward stray,"

will not, we fear, be enough to remove the cold desolation and icy barrenness which surround the sources of the Yellow river; while the golden floods of the "Altan Kol, or Golden River of Tibet," of which the geographer speaks, seem to have no existence according to other authorities. An explanation of the error is furnished in a letter of Amiot's given in the "Mémoires," Tome X, page 137. From this

letter we learn that the words Alotan-kouolo mean "river of yellow metal," and that the waters of this stream possess a yellow tinge. The mountain from which this river proceeds is called, in full, Alotan Katasu-káulau, meaning "the golden rock of the North star;" this rock is about a hundred feet high, of a yellow color intermixed with red veins, and can be seen from afar, thus serving a purpose like the north star. On the top of this rock is a small pool of gushing springs, whose waters flow down its sides, and unite to form the R. Alotan.

The Chinese geographers formerly supposed that the headwaters of the Yellow river were fed from Lop-nor,—the outlet of that lake running under ground more than 500 miles through the intervening desert, till it reäppeared in this place; but the expedition sent by Kublai khan about A.D. 1280, dissipated this notion. The waters of the Singsuh hái unite as they flow eastward into two lakes called Dzaring 扎凌 and Oring 鄂凌, which are usually, from their size, regarded as the sources of the Yellow river; they are less than a hundred miles north of the upper branches of the Yángtsz', and not half that distance south of Ala-nor, a lake whose outlet flows northwest into the R. Kedurku, and is lost in the Desert. High mountains encircle these two lakes, however, and completely shut them off, leaving only an outlet on the east, at which the Yellow river begins its long course to the ocean. This course can conveniently be divided into an Upper, Middle, and Lower courses, the first reaching from Lake Oring to Lánchau fú, about 700 miles; the Middle from that city to the sharp bend in the S.W. corner of Shánsí, about 1130 miles; and the Lower from thence to the ocean, about 650 miles.

*Upper Course.* Lake Oring lies in lat. 34° 30′ N., and between long. 98° and 99° E.; it receives two tributaries from the south, the Tarkun and Olokú, and the outlet is doubtless a good sized river. The plain around it is occupied by Mongolian shepherds, who pasture their flocks here in summer, and return to Koko-nor in winter. The stream which connects it with Lake Dzaring is called Chih-pien ho 赤邊河 (Red-bank river), but both lakes may be considered as one sheet of water with the Sea of Constellations, the whole area being in fact one large swampy basin. As the Yellow river issues from Lake Oring, it gradually turns south and east, running between two high spurs of the Bayankara, called Alakshar 阿拉克沙爾 or Chishi 積石 on the north, and Chochaksin-tunla 卓作克阡通拉 on the south. After flowing about 190 miles, it is forced northwest by the Min Mts. 岷山 in the northwest of Sz'-

chuen, and takes a bold sweep as if it were returning to its sources, surrounding on three sides the eastern extremity of the Bayankara Mts. From Lake Oring to this turn, it receives nearly thirty small tributaries; the valley here is very narrow, some of the mountains rising in steep acclivities to the snow-line, and the whole of the region seems to be totally uninhabited.

After turning NW. and N., a number of rivulets swell the main trunk, until when it leaves Koko-nor and the defiles of its lofty mountains, and enters Kánsuh at Kweiteh-ting it has grown to be the largest river in this region. Up to this town its valley is very narrow, hardly wide enough even for a road in most places, and the few interval lands supply herbage for sheep and yaks, tended by tribes of Túrgouths, Hoshoits, and Khoits, who wander at pleasure over these wilds. These mountains also furnish the true rhubarb, which is collected near the confines of perpetual snow. The bed of the Yellow river itself is here probably not less than eight thousand feet above the sea. From Kweiteh 貴德 in lat. 36° N., the river flows nearly east to the capital Lánchau fú passing by Pajenyunk 巴彥戎格 and Hochau-wei 河州衛, and not far from Siunhwá ting on the south, its valley gradually widening and becoming less barren as it approaches Lánchau. Tribes of Mongols under the jurisdiction of the resident at Síning pasture their herds in this valley, and cross the ranges northeast of Kweiteh into the great basin of the Azure Sea. Some of the Mongolian towns along its banks are under the rule of local officers.

Within fifty miles of Lánchau, four large affluents enter the Yellow river; the Tátung 大通 and Chwáng-liáng 莊浪 on the north, and the Táhiá 大夏 and Táu ho 洮河 on the south The principal branch of the Tátung rises northwest of the Azure Sea in the Kilien Mts. 祖連山, and collects the drainings of the region lying north and east of it, and joins the Yellow R. after a course of about 400 miles. Síning fú, the headquarters in this region of the Chinese authorities over the Mongols, lies on its main branch, the Hwáng ho 湟河, in lat. 36½° N., and long. 100° 48′ E. Many towns and settlements are placed on the map in their valleys, showing that the soil is fertile, and the climate temperate. On the south, the R. Táu contributes the superfluous waters of a mountainous and wild country, almost as large as that drained by the Tátung; the towns of Min, T'áuchau, Tehtau, Lint'au wei, and some others, lie near its banks, but the inhabitants are fewer in numbers than on the northern side. Between Hochau and Lánchau, and on to Chungwei in Shensí, the valley of the

Yellow river has been compared with that of the Adige in Tyrol; near Pajenyunk, there is an important post called Tsí-shí kwán, which though within the limits of Kánsuh, is still considered as the outpost of the Mongolian tribes.

*Middle Course.* At Lánchau fú, in long. 104° E., the Hwáng ho turns, running near the Great Wall, and keeping on in a northeasterly course through five degrees of latitude for a distance of not less than 430 miles, along the eastern side of the Alá-shán, or Holán shán 賀蘭山 a range of mountains forming a continuation of the Kílien Mts., and constituting the eastern side of the Central Plateau. When the river has passed lat. 41° N., it is turned east by the Ín-shán (a continuation of the Alá-shán) and flows about 180 miles eastward along their base, till it meets the mountains of Shánsí near Sárártsí in lat. 40° N., where it is forced to the south.

In the distance between Lánchau and Sárártsí, the Yellow river receives very few tributaries, and for a good part of this length its waters flow through a wild tract, sparsely inhabited by the Ortous Mongols. The level gradually descends from Lánchau to the junction of the Tsingshwui ho 清水河 (or Clear-water R.), just before reaching Ninghiá fú, until the mountains disappear, and are replaced by a hilly region, in which tracts of cultivated land are intermixed with sandy hills. The town of Tsingyuen lies at the junction of the Tsúlí ho 祖厲河 just south of lat. 36° N., where the river is defended on both sides by the Great Wall; and another town, called Chungwei, is situated between it and Ninghiá fú, both of them small places. Proceeding north, the extent of fertile ground decreases, and the erection of the Great Wall through these inhospitable wilds shows the energy and power exerted by its builder.

Ninghiá fú lies in lat. 38½° N., in a wide valley, through which the river runs in a great number of channels both natural and artificial, rendering it one of the few fertile spots in this region; the small district town of Ling lies east of Ninghiá, and several villages also occur in this spot. Rice and fruits are extensively cultivated in these bottom lands, and the town itself is a mart of considerable trade. Beyond Ninghiá commences the steppe of the Ortous, a desert whose surface is mostly covered with sandhills, destitute of wood and nearly of vegetation, but in the numerous depressions between them are extensive meadows and pasture grounds, intermixed with tracts covered with thick bushes, the haunt of numerous wild animals. On the west of the river, extending for about three hundred miles, is the mountain range of Alá-shán, rising 3000 to 4000 feet above its bed, and not

over three or four miles wide. The Great Wall runs along its eastern declivity, which in its southern part at least is overgrown with forests. As the Hwáng ho enters the desert, its bed lies in a valley greatly depressed below the surface; its appearance here is more like that of a canal than a natural stream, and its current is probably sluggish, for this part of Gobi is reckoned to be very high.

The course of the Alá-shán turns the stream nearly due east about lat. 41° N., and near this turn it flows through a depression similar to that about Ninghiá, the waters finding their way by a large number of channels; in one place, they collect into a good sized lake called Tengkiri-nor 騰格里泊, but as most of our information respecting this part of its course is derived from Chinese maps, it is impossible to give any account of the size of this lake, or the character of this depression. Further east, towards Sárártsí, some small tributaries flow in; but the remarkable fact that from above Ninghiá to this town, more than five hundred miles, not a single affluent above a rivulet of ten or fifteen miles long increases its volume of water, shows the barrenness of the region, and indirectly too the depth and power of the river. Within this Great Bend, as this part is sometimes called, tribes of the Ortous obtain a precarious subsistence by tillage and grazing; several isolated lakes and streams occur in it. It is in this part of its course that the water becomes so loaded with the yellow mud which tinges it until it is lost in the Pacific.

Below Sárártsí, in lat. 41° N., the R. Targhuen or Urhkan 爾根 flows in from the NE., and the river's width is about 800 feet. The stream has now fairly turned to the south, and keeps on a direct course in long. 111° E., for seven degrees, the current for this whole distance being very rapid for boats to stem. At the borders of Shánsí, it recrosses the Great Wall, the towns of Pienkwán and Hokiuh lying not far from its banks. Páuteh chau, in lat. 39°, is the largest town in this region; here the Hwáng ho is from 1200 to 1400 feet across, and so rapid that Kánghí required three days to cross it with his court, though great preparations had been previously made for the purpose. From this town to the junction of the R. Wei, according to the map, thirty-six affluents pour in their contributions on both sides, on nearly every one of which one or more towns are situated. The R. Kiuhyé 屈野 (Environing-desert river) about fifty miles below Páuteh, and the R. Wúting 無定河 (Uncertain river), about a hundred miles further down, both derive their headwaters from the Desert beyond the Wall, and each of them are over 200 miles long. Just above the junction of the R. Fan, in lat. 35°, at a place called Lungmun or Dragon-gate,

rocks have been removed from the bed of the river to improve the navigation; the banks are here steep, and rapids like those in the Nile, embarrass the navigation. The country on both sides of the river is a succession of mountain ranges and valleys, and some of the former traverse the bed obliquely, causing it to form short and abrupt bends, and doubtless making the channel more zigzag than the map indicates. The entire course from Páuteh through Shánsí to the R. Wei is probably available for the descent of boats without danger, but the rapid current, as in the Mississippi, prevents their return.

The R. Fan 汾河 and R. Loh 洛河 are the largest tributaries of the Hwáng ho in its Middle course. The former rises in the latitude of Páuteh near the centre of the province of Shánsí (see Chi. Rep., Vol. XI, page 625); and after a S. and SW. course of nearly 500 miles joins the main trunk at Hotsin 河津 or River-mart, below Lungmun, thereby connecting nearly half the towns in the province with the Great Plain. Few valleys in the north of China present a denser population than that of the R. Fan; thirty cities and towns of the largest size are inserted in the map. The R. Loh is about 250 miles long, taking its sources in the edge of the Desert in the borders of Shensí, and draining the northern half of the province. Several important towns lie along its banks, and the city of Tungchau fú is near its embouchure, but the whole valley supports a smaller population than that of the Fan. In both of them, and in general in all those smaller valleys whose streams pour their waters into the great artery, the valleys are wide and well cultivated, producing every kind of grain which does not require a great degree of heat, for this whole region experiences severe cold in winter.

*Lower Course.* This is the best known portion of the Hwáng ho, and during this distance it receives its largest tributaries. The Lower course commences at the mouth of the R Wei, just below the entrance of the R. Loh, where the main trunk turns eastward and enters the Great Plain, being stopped in its southern progress by the Táhwá shán 大華山 a spur of the Peh-ling or Tsin-ling 秦嶺, the range which here divides the basins of the Yellow and Yángtsz' rivers. At the turn, the waters of the river are compressed between high cliffs; the defile is well known in Chinese history as the Tung kwán 潼關, or Tung pass. Across the river from the town of Tungkwán lies the city of Púchau fú, and here the outlet of a lake called Wángsing hú 王姓湖 empties into it opposite the mouth of the R. Wei.

The Wei ho 渭河 is the largest affluent of the Yellow river, taking its rise in the mountain-masses of the Peh-ling in the south of Kánsuh, in a peak called Niáu-shú shán 鳥鼠山 (Bird-rat Mt.) not far from the district town of Wei-yuen (i. e. Fountain of the Wei) in lat. 35° and long. 104°, and draining the northern acclivities of this range, after a course of over 400 miles, pours its contributions into the main stream, and with those of the R. Loh, almost doubles its volume. The upper valleys of the Wei are fertile, and several important cities are found in them, as Kungchâng fû, Tsingning chau, and Tsin chau, besides scores of smaller places, all in Kánsuh. These streams are probably more useful for irrigation than navigation. At Páukí in Shensí, the valley widens, and from thence to Tungkwán it is one of the most populous and richest districts of northern China. Below Si-ng'n fû, the provincial capital, the Wei receives the waters of the R. King 涇河 flowing in from the N.W., and of the R. Tán 丹河, from the S.E. The R. King rises in Kánsuh in the Kí-t'au shán 雞頭山, and has a devious run of about 300 miles through a fertile and populous region. In its course the R. King becomes very turbid, and when it unites with the clear waters of the R. Wei, the two flow on together for many miles without mingling, like those of the Arve and Rhone at Geneva. This circumstance is alluded to in the Book of Odes, where a wife complains, that because she has become old and wrinkled, her husband casts her off as the pure Wei rejects the dirty King.

After entering Honán, the Hwáng ho does not immediately leave the hilly country, but rolls along in a fine valley for about 150 miles to the junction of the R. Loh 洛河 and R. Tsin 沁河 near Hwáiking fû; the bottom lands in this region are alluvial, and support a large population. As the stream flows on, its deposits increase, and when it receives the two abovenamed confluents, its waters begin to rise to the adjoining country, and the banks serve only partially to confine them when they swell from the rains and melted snows. A vast morass occurs in the prefecture of Hwáiking, through which many water courses flow, making the whole country very fertile, but dangerous to the inhabitants when the river overflows. A considerable stream, called the R. Wei 衛河 proceeds from this marshy depression northeasterly to Lintsing chau in Shántung, where it unites with the Grand Canal—or rather, the canal there flows in the old bed of the R. Wei. There are many reasons for supposing that the Yellow river once flowed through the Wei ho, into the gulf of Pechele, and that the

deluge of Yu spoken of in the Book of Records was an inundation of the Great Plain by the forcing of the present passage, and not an imperfect tradition of the Noachic deluge. The Wei passes through a rich region, receiving many tributaries before it reaches Linfsing.

At present the Hwáng ho runs in one channel eastward, and near the town of Káifung fú it borders on a very flat country, which is exposed to occasional overflowings. As the adjacent country is very low, it was at an early period considered necessary to protect it against the inundations by dikes built of quarried granite, of great strength. These dikes extend about 100 miles along the southern banks of the river. This had the effect, which has also been experienced in the Po and Rhine, of raising the bed of the river, so that even when the river is low, its surface is considerably above the adjacent plain. This plain, whose soil is exclusively formed by alluvial detritus, is of extraordinary fertility, and covered with almost innumerable villages and towns. When therefore the river, being unusually swollen, breaks through the dikes, the loss of life and property is immense; and as the country subject to such inundations, according to the opinion of Barrow, is equal in area to the island of Great Britain, the truth of the assertion made by the emperor Kienlung to Lord Macartney, that the Hwáng ho gave him more trouble than all the other cares of government, may be understood in its full force. Besides the regular expenses for maintaining the dikes in repair, which annually amount to more than a million of pounds sterling, government is alway anxious to contrive some means of averting the calamities of inundations. The emperors Kánghí and Kienlung especially have done much towards that object. In the reign of the last-mentioned monarch, a large canal was made for the purpose of avoiding the too great accumulation of water in the Hwáng ho, which joined it with the headwaters of one of the upper streams of the R. Hwái in Ífung hien, either the Peh-shá ho or Kiú-hwáng ho (Old Yellow R.). This excavation is nearly a hundred miles long, and has had the effect of lowering the general surface of the river many feet, and rendering large tracts of land formerly under water fit for cultivation.

About 70 miles above its mouth, the Hwáng ho receives a great supply of water by the channel by which Lake Hung-tsih discharges its waters. This lake receives not only the waters brought from the Hwáng ho by the new canal, but also those of the Hwái ho. The numerous rivers which unite with the Hwái ho drain the extensive country which extends between the Hwáng ho and Yángtsz' kiáng, and most of them rise in the eastern offset of the Peh-ling range. The

two largest branches are called Yü ho 汝河 and Hwui ho, 淮河 and when the first named, which rises not far from the banks of the R. Loh, is considered as the principal branch, the whole course of the river exceeds 400 miles. The country drained by the R. Yü is flat, but appears to be less fertile than other portions of the Great Plain. A short distance below the place where the channel of Lake Hung-tsih unites with the Hwáng ho are the two entrances of the Grand canal, which are lined with quays, built of large square pieces of granite and marble, and are nearly a mile wide. The Chinese who navigate the Canal consider the passage of the river dangerous on account of the great rapidity of the current, which frequently carries their barges far below the opposite entrance. Barrow gives the following account of the passage of the river, and the religious ceremonies observed by the boatmen :—

"Before our barges launched into the stream of the Yellow River, which rolled in a very rapid torrent, certain ceremonies were conceived to be indispensably necessary. In the practical part of religion (which indeed may be considered as nearly the whole) a Chinese is not less solicitous to avert a possible evil, than to procure an eventual good; and of all evils personal danger is most apprehended. It was therefore deemed expedient that an oblation should be made in every vessel of the fleet to the genius of the river. The animals that were sacrificed on this occasion, were different in different yachts, but they generally consisted of a fowl or a pig, two animals that were very common in Grecian sacrifices. The blood, with the feathers and the hair, was daubed upon the principal parts of the vessel. On the forecastle of some were placed cups of wine, oil and salt; in others, tea, flour and salt; and in others, oil, rice and salt. The last article appears to be thought by the Chinese, as well as Hebrews, a necessary accompaniment to every sacrifice. 'Every oblation of thy meat-offering shalt thou season with salt: neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy *meat*-offering.' As, however, the high priest and his friends were to feast on those parts of the meat-offering which were considered as unworthy the acceptance of heaven, which parts, by the way, were always the best of the victim, one might, perhaps, assign a reason for the strong injunction of offering salt, this being a scarce article in many countries of the East, and the best preservative of meat against putrefaction.

"The cups, the slaughtered animal, and several made-dishes, remained on the forecastle, the captain standing over them on one side, and a man with a gong in his hand on the other. On approaching the rapid part of the stream, at the signal given by the gong, the captain took up the cups one by one, in order that, like the Greeks of old, he might 'perform the rites, and pour the ruddy wine;' which he did by throwing their contents over the bow of the vessel into the river. The libation performed, a quantity of crackers and squibs and gilt tin foil were burnt, with uplifted hands, whilst the deep-sounding gong was incessantly struck with increasing violence as the vessels were swept along with the current. The victim and the other dishes were then removed for the use of the captain and crew, and the ceremony ended by three genuflexions and as many prostrations.

"Our fleet consisted of about thirty sail, and from each vessel there proceeded, on its launching into the stream, such a din of gongs and crackers, and such volumes of smoke from the burnt offerings, that the deity of the river must have been in a very surly humor if he was not pleased with such a multitude of oblations. The safe arrival, on the opposite bank, of the whole squadron was a proof of his having accepted the homage, and accordingly he was again

addressed in a volley of crackers as a token of thanks for his propitious and friendly aid.

"The width at this place was full three quarters of a mile; and the stream, where strongest, ran with the rapidity of seven or eight miles an hour; and the water was as thick and muddy as if the heaviest torrents of rain had just descended, whereas, in fact, there had not fallen a shower for many months."

Sir John Davis describes the passage here as not at all dangerous, though it would probably be so in a high wind for the clumsy barges of the Chinese; the stream is about two thirds of a mile wide, and estimated to average eight feet in depth. The channel must be far deeper than this, however; but in consequence of the bar at the mouth, the entrance is probably difficult. Sir John thinks that the evils inflicted upon the Chinese by the opium and guns of his countrymen would be more than compensated, if the government would call to its aid the engineering science of a Brunel to operate on the Yellow R. and Grand Canal, restraining the devastations of the former, and increasing the facilities of the latter. The navigation of the river is often seriously impeded in the spring by the floating ice; and the ice is so strong in some parts of Shánsí during winter that wains and loaded animals cross on it.

The number of cities and towns along the Yellow river in its Lower course is almost incalculable, and if the basin of the R. Hwái be included, no region of country in the world of the same extent can compare with it for populousness and fertility. From Tungkwán in Shensi to its mouth, thirty district towns occur near the banks of the Hwáng ho alone, while in the basin of the Hwái ho, there are more than fifty. The prefect cities of Honán fú and Hwáifung fú, Káifung, the provincial capital, Wei-hwui fú and Kweiteh fú, all lie on or near the Yellow river in Honán province; and in Kiángsú, the two important cities of Súchau fú and Hwai-ngán fú. The basin of the R. Hwái comprises about one half of Nganhwui, and three fifths of Honán, many of its headwaters rising in the Hiung-'rh shán or Bear Mts., within a few miles of the Yángtsz' kiáng. From the town of Tsing ho, where the Grand canal crosses it, to the mouth, the country is so low that few large places occur; Ngántung 安東 and Fauning 阜寧 are the only district towns within this distance. No seaport exists at the embouchure, and this vast body of water almost imperceptibly joins the ocean, the colored waters of the river being seen more than a hundred miles from the shore. Brown has given the result of some calculations, from which it appears that fully two millions solid feet of earth are deposited in the Yellow sea every hour by this river alone, enough to make an island in it a mile square every seventy days.

The area of the region drained by the Yellow river is not far from 720,000 square miles, equal to that part of Europe lying west of a line drawn from Trieste northward to Stettin. Its entire length is computed at 2480 miles, but a straight line would not measure over 1300 miles. How far it is navigable is not known, though it is probable that goods can be carried from Puteh in the north of Shánsí to the Grand canal, a distance of about 1100 miles. No falls of any height are mentioned as occurring in this part of its course, while the general descent of the country, and the great rapidity of the current, render the return of boats almost impossible. The introduction of powerful steamers will we hope erelong make known the capabilities of this river, and open up the country lying along its banks as far as they can ascend.

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ART. VI. *Journal of Occurrences: H. B. M. S. Mariner's visit to Japan; cultivation of tea in the United States; emigration of Chinese to America; memorial respecting disturbances in Kwángsí; insurgents in Kwángtung.*

HER *B. M. ship Mariner's visit to Japan* made in April, 1849, is noticed in the proceedings of the Geographical Society of London. This cruise was taken after the return of the Preble from Nagasaki, and the treatment the Mariner received in the Bay of Yédo is an advance in good manners on that experienced by the Columbus.—In regard to the remark made in the paragraph here quoted that the court of Peking has granted the free navigation of the Sagalien river to the Russians, we should like to have some further corroboration, for it is new to us. If Dr. Gutzlaff is the authority for it, perhaps it was intended to be classed with the hope expressed in the sentence preceding it respecting the free commerce of China and Japan with the rest of the world. The paragraph is from the Athenæum of March 2d, 1850:—

A letter from Commander Mathison, of H. M. S. Mariner was communicated by the Admiralty. In obedience to orders from the Commander-in-chief, Commander Mathison proceeded in H. M. S. Mariner to the coast of Japan, and anchored off the town of Uragawa, twenty-five miles from the capital of the empire, and three miles farther than any other vessel of a foreign nation had been allowed to proceed. The Mariner sounded all the way across and along the shores. "The Japanese interpreter on board having informed the authorities of the object of my visit, I sent my card, written in Chinese, ashore to the governor, requesting him to receive my visit; to which he replied, that, out of courtesy to me and curiosity to himself, he would have been delighted to pay me a visit, and also entertain me ashore, but that it was contrary to the laws of the country for any foreigner to land, and that he, the Governor, would lose his life if he permitted me to proceed any farther up the bay. When about eight miles from Cape Misaki, which forms the southwest end of the bay, ten boats, manned with twenty armed men and five mandarins in each, came alongside. I allowed the mandarins to come on board, when they presented me a paper, written

in French and Dutch, directing me not to anchor or cruize about the bay. Finding, however, that I was determined to proceed, they offered, when within two miles of the anchorage, to tow me up, which I accordingly accepted. Several boats were stationed around us during the night, forts were lighted up, and several hundred boats were collected along the shore, and fully manned and armed. In return, I had my guns loaded, and requested their boats to keep at a respectful distance during the night. Otosan, the interpreter, was in great dread; saying that in case we landed, the Japanese would murder us all, and as for himself, he would be reserved for a lingering death by torture. Uragawa appears to be the key of the capital of the empire, and contains 20,000 inhabitants. All the junks going and returning to Yédo must pass the custom-house here; and with a moderate force the whole trade of the capital might be completely stopped. With an armed steamer, the passage up to Yédo might be surveyed; and I was informed that a ship could approach within five miles of the city. Between the capital and the port an excellent road exists. The mandarins here appear of an inferior class, treated us civilly, and were anxious to gain any information from us, but would give none in return. They took sketches of different parts of the ship, sent us some water, vegetables, and eggs, and then were continually inquiring when I intended to depart. Mr. Halloran, the master, having made a survey of the anchorage, I weighed, and proceeded to Semodi Bay, of which an accurate survey was made. I landed at this place,—but the mandarins immediately followed, intreating me to return on board. They supplied us with plenty of fish, and sent fifty boats to tow us out. The governor of the province came on board at this place; he lives at a town called Miomaki, thirteen miles off, and was evidently a man of high rank from the respect shown him by his suite. The Dutch interpreter from Uragawa likewise came on board with the two mandarins to watch our proceedings. They were, however, doubtless acting as spies on each other," &c., &c.—Dr. Gutzlaff hoped that the time was rapidly approaching when the commerce of these two empires would be open to the world. To Russia, the Chinese Empire, in a secret treaty, has granted the free navigation of the Amûr, which will greatly facilitate the communication between the American and the Asiatic possessions of Russia on the Northern Pacific and St. Petersburgh, *viâ* Kiakta. The Japanese carry on a restricted trade with China and Holland; but it is the opinion of the illustrious Humboldt that an opportunity for opening a liberal and honorable commerce between Europe and Japan will be afforded when the Atlantic and the Pacific shall be united by a canal across the Isthmus of Panama, and Japan thus brought more than 6,000 miles nearer Europe and America. "*This neck of land*," he observes, "*has been for ages the bulwark of China and of Japan*."

*Emigration of Chinese* to the western coast of America has lately assumed a form like that of the engagement and shipment of coolies from India to the Mauritius. A few shiploads of the lower class of Chinese laborers have left for Lima within the last year, and more are expecting to depart erelong. They are engaged for a term of years (five is the usual period), and receive an advance of 8 or 10 dollars, their food and wages, and adequate attention in case of sickness, are guarantied on their arrival in Peru. One company in the Lady Montagu lost nearly 40 per cent. of the men, and suffered so much that she put into Hobart Town for relief and supplies, though she had a physician on board. Another company of 180 in the French ship Albert rose upon captain Pain in revenge for his ill treatment of them, and killed him, two of his mates, the cook, and a supercargo, and forced the boatswain and crew to navigate the ship back to China, which they did, about 140 leaving her as she approached the Ladrone Is., carrying with them much valuable cargo. This dreadful case of murder and robbery is now undergoing examination. Those Chinese who have gone to California have either been taken as servants, or have gone on their own venture. Their characters are doubtless as various as those of the other adventurers to California, but in general they seem to bear a good reputation, and to have wonderfully improved in cleanliness from contact with the barbarians, if we can judge from the following notice of them:—

"But we were intending to speak more particularly of the Chinese. We are so unfortunate to be located in a section of the town where large numbers of the Chinese

have pitched their tents, and we remarked with much interest, the character and habits of these people. From early morn until late in the evening, these industrious men are engaged in their occupation of house builders, a great number of houses having been exported from China, and the quietness and order, cheerfulness and temperance, which are observable in their habits, is noticed by every one. Search the city through, and you will not find an idle Chinaman, and their cleanliness exceeds any other people we ever saw. The buildings brought from China are generally twenty-eight feet square, one story in height, and twelve feet from the floor to the ceiling. The timbers are round, and many of them very crooked. We have noticed, in several instances, the erection of China buildings of double the size described above—but we suppose that in such cases two separate frames are erected together, thus framing a single building. The first movement after raising the frame is to attach the window, which consists of a frame and blinds without sash. The blind is so constructed as to close itself by its own weight—the slat being of double width outside. The timber is very uniform in size, and about six or eight inches in diameter. The boards are well seasoned, and resemble American cedar. The price of a Chinese building, such as we have described, including the erection is $1500. The building, however, consists simply of the frame and covering. They are brought from Hongkong."—*Am. paper.*

*The cultivation of tea in the United States* is noticed in the Report of the Patent Office for 1849, as having been commenced by Mr. Junius Smith in Greenville, in the northern part of the state of South Carolina, and the hope expressed that in the course of years enough tea will be raised to supply the home consumption. Mr. Smith purchased some five hundred shrubs at one of the Gardens in London, and succeeded in transporting them to South Carolina in perfect health, where they were transplanted into ground prepared for the purpose in Dec. 1848. He has also recently ordered plants and nuts from China in good condition, and purchased and put in order a farm of about 300 acres for their cultivation; and expresses the sanguine hope that he will erelong be able to furnish plants in any quantity to whoever is disposed to attempt the growing of tea. From the novelty of the experiment, and the éclat which will attach to the first production of tea in the United States, there can be little doubt but Mr. Smith will find his labors well remunerated; but after the entire failure of the experiments in Brazil and Java, and the partial success in Assam, to manufacture tea, we do not apprehend that the exportation to America will materially diminish through these efforts to introduce the tea plant into America. The plant will doubtless grow in the Southern States, but the preparation of the leaf to suit it to the palates of tea-drinkers is quite another thing, and in Rio Janeiro, Java, and Assam has baffled even Chinese manipulators taken from China. The cheapness of labor in China is another point which it will be difficult to compete with, in bringing tea to market against the Chinese.

*The movements of the insurgents* spoken of in the last number have afforded topics for the newsmongers during the past few weeks; if all the rumors respecting them which have circulated during this city for the last six weeks could be collected, the recital would present a curious melange of contraries Amidst them all we have room for only a few particulars.—The following document from the China Mail gives many details of the proceedings of the insurgents in Kwángsí, in fact, pretty much all that is known:—

Lui Wei-hân upon his knees presents a memorial, praying Your Majesty to give orders for the extermination of the banditti who have been long multiplying in Kwangsi, the disorder caused by them being excessive.

He would humbly state that whereas banditti have always multiplied (*lit.* ripened) in Kwang-si, the police service whose duty it is to apprehend them has of late much deteriorated; the ulcer has been fed, and calamity is the consequence; the robbers have united themselves in bands to a yet greater extent than formerly, and have gone on without check, gradually spreading until there are some in every district of the province.

In the summer of last year they burned and sacked some tens of shops in the market town of Li-kân in the district of Ma-ping. In the 10th moôn, in the district of Tsien-kiáng, they burned and pillaged the houses of Moh King-yún, a kû-jin, and several hundred persons, whom they treated with the greatest barbarity; and it does not appear that these circumstances have been reported by the Governor. All that is on record is his denunciation of the authorities of the districts of Kwei, Yûng-fuh, and Yung-ân, where a large body of banditti had burned and sacked a number of shops, and killed the inhabitants of certain villages in the last moôn of last year.

It has lately come to the knowledge of your servant (the memorialist), that the banditti, already numerous, have greatly gained head in the different departments [of

Kwang-si], and that they have behaved with horrible cruelty to the people of the villages and farms which they have pillaged. In the district of Siuen-hwa, one Chang Kia-siang had collected a gang of some 2,000; in the department of King-yuen, he and his younger brother Chang Kia-fuh had openly set up standards and banners, styling themselves Ta Wang (their Majesties). In the district of Kwei-ping again, there was another gang of a thousand men or more. In the first and second moon (Feb. Mar.) they plundered Luh Chung-ming, a military graduate, and some scores of families besides, in the district of Yung-fuh, and at the town of Luh-han in the district of Loh-yung, the *tsin-sz'* Wú Ting-yuen, and upwards of a hundred families; in the village of Pih-koh, in the district of Siú-jin, a *kü-jin* named Wei King-jü and some scores of families; and in the village of Tsz', a graduate named Wei Kwang-han, and some scores of families. They had upwards of a hundred chiefs, wearing red buttons and blue, riding in chairs or on horseback: with red and white standards and banners, and wall-pieces and small artillery, it is not known how many stand. The population of the villages they passed through, old and young, all alike suffered the worst; the women were banished in large numbers; houses and cottages were burned and destroyed. In the Liáng-chau country more than 500 villages had been reported [to the authorities] as plundered. The houses of the military graduate Wei Kwoh-siáng, and of Wei Tung-han, a military *kü-jin* in the village of Ta-shan, had been burned and all their property carried off, and the village of Ta-tsing was robbed four times running, and Peh-shih thrice. In Wú-chau again, the village of Chih-shui had been burned and utterly ransacked, and forty-five trading vessels had been plundered on the rivers. But the local authorities merely reported that some stragglers had entered their jurisdictions, disguising the real state of the case, while the Governor's representation was equally false, as it went to show that the protection of his frontier against the banditti of Hu-nan, put it out of his power to take other steps required in his province, and he confined himself to deputing officers to make search for and apprehend these banditti. [These of Hú-nán] have now found their way into the district of Yung, and should the several gangs unite themselves in one body, their extermination will be even a more difficult task to achieve than at present. If advantage were taken of their reverses, and no time lost in making the most of the valor of the troops, their adherents would be dispersed, and by the one move (viz. the suppression of the Hu-nan party) a victory would be gained over the whole of them. On the other hand, apathy, connivance, or cowardice on the part of officers will only tend to increase the confidence of these banditti, the black-haired flock will be daily subjected to greater horrors: where will they end? This is not the will of the Sacred Lord, whose chief delight it is to love his people. The Governor in question has had the honor to be known to two sovereigns as the recipient of their excessive bounty. It was his duty to be to the utmost both faithful and diligent in his conduct, that he might fullfil the duties of his post; he has dared notwithstanding to make a confused and partial representation [to the Throne]; his offence against what is naturally right is most grave, his worthlessness is not to be borne; but seeing that were he at once to be cashiered and punished, it would but have the effect of enabling him to escape from his present difficulty to the embarrassment of his successor, it is the duty of the memorialist to request your Majesty to direct that the case of this governor be submitted to the Board for their most serious consideration, but that he be charged to continue his inquiries, and to devote his whole attention to ascertaining the facts of the incursion of these robbers; giving orders to the local authorities, civil and military, to co-operate together and earnestly exert themselves to annihilate them; that the retributive justice of Heaven be made manifest, and protection of life afforded the people; and that, if he further show himself unequal to the satisfactory administration of the matter, another memorial be thereupon laid before your Majesty.

The above having come to the knowledge of your servant, he ventures not to avoid the odium [attaching to his denunciation of the Governor] by remaining silent and so conniving at his guilt. Prostrate he requests your Majesty to glance upon what he has written, and decide whether his address be or not such as he should present. A respectful memorial.

The body of insurgents now in the district towns of Yingteh and Tsingyuen, is generally asserted to be formed by the union of marauders from this and the adjoining provinces of Kwángsí and Hunán. They have marched from one town to another in the eastern parts of Kwangsi, and in the southwest of Kwangtung. The citizens of Canton have taken some precautions in the prospect of an attack, such as drilling the braves, making new and stronger gateways, establishing night patrols, preparing buckets of water on the housetops, and forbidding persons to pass unchallenged in the night. They have been incited to this energy by a descent of two boats-full of the insurgents one night near Snamien; no damage was done at the time, but the results were salutary. About five thousand troops have been sent against the insurgents, and the last accounts are that they have been induced to retire.